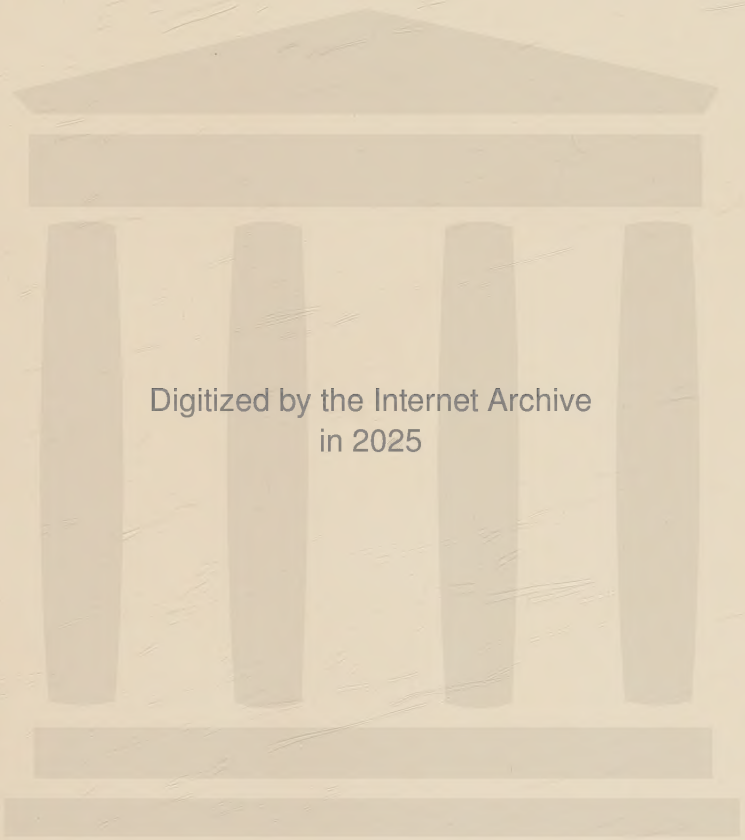
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Solemn Mass on Wednesday with Archbishop Howard Presiding

Christ's Sacrifice and Ours

NATIONAL LITURGICAL WEEK

PORTLAND, OREGON

AUGUST 18–21

1947

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Vol. 8

UNDER THE PATRONAGE OF HIS EXCELLENCY
THE MOST REV. EDWARD D. HOWARD, D.D.

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EDITOR'S PREFACE

The ninth National Liturgical Week was held at Portland, Oregon, from August 18 to 21, 1947. The topic of the Week was the Holy Sacrifice of the Mass. As in previous years the Liturgical Conference makes available the Proceedings, containing both the prepared papers and the most important parts of the open discussions.

The 1947 Liturgical Week was especially successful because it was well integrated into the whole program by which the Most Rev. Edward D. Howard, Archbishop of Portland in Oregon, is fostering the spiritual growth of the archdiocese. For the inspiration and also the hospitality given by Archbishop Howard and his priests and people, the Liturgical Conference and all of the visitors to the Liturgical Week owe a lasting debt of gratitude.

For the first time in these Liturgical Weeks the Holy Sacrifice was celebrated in the same hall in which the speaking sessions took place. The arrangements in the hall were planned and executed with splendid taste and with rubrical exactness. The fervent and dignified participation of the whole congregation in the Dialog Mass and the Sung Masses and the reception of Holy Communion by many of the participants made these celebrations most worthy and memorable. This participation was the fruit of the study clubs and other means of preparation outlined by the Archbishop. Special credit goes to Rev. Austin Johnson, archdiocesan director of music, who conducted rehearsals for the laity.

This was the first Liturgical Week at which an art exhibit was held. Under the direction of Mrs. R. W. Prentis of Portland, a collection of some of the best pieces of religious art, from the ancient to the contemporary, was assembled.

Three concerts of recorded Gregorian chant, with explanations by Rev. Austin Johnson, were given at the Portland Public Library during the Week.

An important contribution to the Liturgical Week was made by Sister Loyola Mary, S.H.N., of Marylhurst College, who designed the symbol that adorned the program and also adorns the cover of the Proceedings, as well as the symbol on the title page.

In the editing of the Proceedings we are indebted to Mrs. Philip J. McNiff of Cambridge for the making of the Index.

Pastoral Letter

OF

His Excellency

The Most Reverend Edward D. Howard, D.D.

Archbishop of Portland in Oregon

ON

"THE FORTHCOMING LITURGICAL CONFERENCE"

To Be Read At All Masses on Quadragesima Sunday, February 23, 1947

To the Priests, Religious and Laity of the Archdiocese of Portland in Oregon:

Dearly Beloved:

In an effort to arouse the faithful of the Archdiocese to a deeper consciousness of their dignity as members of the Mystical Christ, and of their privilege in uniting themselves with Him and with each other in His redeeming Sacrifice, by a more active and fruitful participation in the Sacred Mysteries, we are planning to have a "Liturgical Week" in Portland beginning Monday, 18 August, 1947 and ending Thursday, 21 August, 1947.

"If we would define and describe the true Church of Jesus Christ — which is the One, Holy, Catholic, Apostolic, Roman Church, [1] we can find no expression more noble, more sublime or more divine than the phrase which calls it 'The mystical body of Jesus Christ.'" [2] Christ is the Head of this organic reality; we are the members. "All men are one man in Christ." [3] The fruitful vitality of early Christianity was due principally to its simple and direct consciousness of Christ. Paul, Ignatius of Antioch, Irenaeus, Athanasius, Cyprian, Augustine proclaim with enthusiasm again and again the *vinculum pacis*, *spiritus unitatis*, *unitas caritatis*.[4] St. Paul urges us to "live to God in Christ Jesus." [5] St. Ignatius of Antioch exorts: "Live, then, in a divine manner; reverence one another; and let no one consider his neighbor according to the flesh, but in Christ Jesus." [6] St. Irenaeus declares: "There is one God, the Father . . . and one Christ Jesus, Our Lord, who comes in the entire Old Testament and recapitulates all things in Himself. But in all things He is also man, a creature of God; therefore, He recapitulates man in Himself." [7] St. Athanasius tells us: "For this was the union effected that he who is man by nature might be united with Him, who by nature is God, and that thus our salvation and our deification might be lastingly assured." [8] St. Cyprian tells us: "God is one and Christ is one and

the Church is one, and the Faith is one; and the Christian people are one, held firmly together by the bond of concord in the solidarity of a single body." [9] St. Augustine urges us: "Let us rejoice and give thanks. Not only are we become Christians, but we are become Christ. My brothers, do you understand the grace of God that is given us? Wonder, rejoice, for we are made Christ! If He is the Head, and we are the members, then together He and we are the whole man."[10]

For several centuries now, this truth, so exultantly proclaimed by the Fathers, has been obscured in the minds of men. "We are not unaware," says Pope Pius XII "that the Church of God not only is ridiculed and hated disdainfully, maliciously, by those who shut their eyes to the light of Christian wisdom and pitiably return to the teachings and customs and practices of ancient paganism; but even by many Christians who are allured by specious error or caught in the meshes of the world's corruption, it is not understood." [11] Christians of this sort have no feeling of union and solidarity with Christ and His members, but a consciousness rather of separation and individuality. Even "the average believer regards the Church from without rather than from within. . . . And since he has no lively understanding of the Divine nature of the Church, of the essential union of all members of the Body with Christ, their Head. . . . He has practically lost his feeling of a common fellowship in Christ, and with it the profound conviction that his own supernatural life is to be realized in and with the life of the Church." [12]

Today, however, many are turning with great zest to a study of this truth "which delights and nourishes Christian piety."[13] Necessarily also they are seeking a better comprehension of the Liturgy, the great public work and vital function of the Mystical Christ. For the Liturgy is centered about the Holy Eucharist, and it is in the Eucharist, as the Holy Father tells us, that the union between Head and members of the Mystical Body, "during this mortal life reaches, as it were, a climax."[14] "Through the Eucharistic Sacrifice, Christ Our Lord wishes to give special evidence to the Faithful of our union among ourselves and with our divine Head, marvelous as it is and beyond all praise. . . . And just as the divine Redeemer, dying on the Cross, offered Himself as Head of the whole human race to the Eternal Father, so IN THIS PURE OBLATION [15] He offers not only Himself as Head of the Church to the Heavenly Father, but in Himself His mystical members as well. He embraces them all, even the weak and ailing ones, in the tenderest love of His Heart."[16]

The Liturgical Conference of the United States has done this Diocese the honor of selecting Portland as the locale of the "Liturgical Week" for 1947. We should make the most of this opportunity. I ask that the following remote preparations for the forthcoming Liturgical Week be now begun:

1. That study-discussion groups be organized in all parishes, using the monograph already indicated for this work — *Altar and Sanctuary* — with appropriate reference from time to time to the forthcoming Liturgical Week, when the principles set forth will be, in a special manner, emphasized.

2. That in as many churches and oratories as possible, the custom of the Dialogue Mass be extended and intensified.

3. That in as many churches and oratories as possible, congregational singing of Solemn Mass or Sung Mass, be begun, or further developed in those churches in which it already obtains. For the purpose of the forthcoming Liturgical Conference, I would wish that as many as possible of the Faithful would be able to sing the plain chant Mass X, with plain Chant Credo III.

4. That Priests, Religious, and Faithful join with me in praying Almighty God for the success of the forthcoming Liturgical Week.

✠ EDWARD D. HOWARD,
Archbishop of Portland in Oregon

Ash Wednesday, 1947.

REFERENCES

1 Vatican Council. *Const. de Eccl.* prol.
2 Pius XII. Enc. Letter. *Mystici Corporis. n.* 13.
3 St. Augustine, *In. Ps.* 127 Migne. P. L. vol. XXXVI. col. 331.
4 Idem. ibidem.
5 Rom. VIII. 11.
6 Sm. VIII. 1.
7 P. G. vol. VI. col. 925, 926.
8 II Contra Arianos. 59. P. G. vol. XXVI. col. 296.
9 *De Cath. Eccl. Unitate.* 5. P. L. vol. IV. col. 501.
10 In John. 21. P. L. vol. XXXV. col. 1568.
11 Enc. Letter *Mystici Corporis.* n. 3.
12 Karl Adam. *Christ Our Brother.* Eng. trans 1938. pp. 42, 43.
13 Pope Pius XII. ibidem. n. 8.
14 ibidem. n. 80.
15 Mal. I. 11.
16 Pope Pius XII. ibidem. n. 81.

Pastoral Letter

OF

His Excellency

The Most Reverend Edward D. Howard, d.d.

Archbishop of Portland in Oregon

ON

"THE FORTHCOMING LITURGICAL CONFERENCE"

To Be Read At All Masses on the 11th Sunday After Pentecost, August 10, 1947

To the Priests, Religious and Laity of the Archdiocese of Portland in Oregon:

Dearly Beloved:

You will recall that in a Pastoral Letter on Ash Wednesday of this year I appealed to you to prepare for the National Liturgical Week, to be held in Portland, from Monday, August 18, to Thursday, August 21. The preparation was to consist in gaining a deeper knowledge of Holy Mass and in achieving a more active and intelligent participation in the Holy Sacrifice. It is evident that you have responded zealously to that appeal.

We may expect to gain during the Liturgical Week a still deeper appreciation of the sacred mysteries from the lectures and discussions, and above all from the offering of the Holy Sacrifice for this intention. We may confidently expect a strengthening of the bond of charity in the Archdiocese and a greater devotion to that Sacrifice through which we pay our debt of justice to God and receive his abundant favors.

The purpose of this Liturgical Week is to make us more fully conscious of our union with one another in Christ, to make us appreciate the Church as a living body, the Mystical Body of Christ, and to intensify our common action in worship and in apostolic work.

It is my sincere wish that all who can do so will join us in the offering of the Holy Sacrifice and in the discussions of the Liturgical Week. I urge all to pray that God may bless our efforts with a great increase of divine light and love.

✠ EDWARD D. HOWARD,
Archbishop of Portland in Oregon

Feast of the Transfiguration, 1947.

Opening Session*

Monday Evening

(*August 18*)

Chairman: Rev. George L. O'Keefe, of Salem, Oregon, chairman of the Liturgical Week.

Opening Prayer: *Collect of the Day*

Father O'Keefe: Your excellency, Bishop White, Very Reverend Monsignor, and Reverend Fathers, Dear Sisters and Friends in Christ:

It is my very great privilege this evening, as chairman of this Liturgical Week, to anticipate the words of welcome of his Grace, the Most Reverend Archbishop, and to say that we who are interested in this Liturgical Week are very happy indeed to greet so many who are animated with the spirit that prompted the members of the Liturgical Conference to write in the preamble of their constitution these words, "United in the charity of our Lord and High Priest, Jesus Christ, in Whom all things must be brought to a head, we consecrate our work to the glorification of God and the sanctification of men. We desire to lend our aid to the efforts of our Hierarchy in arousing the Christian people to a deeper consciousness of their dignity as members of the Mystical Body of Christ."

May we, animated by the charity of Our Lord and High Priest, Jesus Christ, unite our efforts under our Blessed Lady, whose Feast we are commemorating throughout this Conference, that we may have a greater appreciation of the Sacred Mysteries in the Holy Sacrifice of the Mass.

Very happy indeed this evening are we to have with us so many members of the clergy and Sisters from all parts of the United States and Canada, and all of us are, I am sure, waiting eagerly for words of welcome from our Most Reverend Archbishop.

ADDRESS OF WELCOME

Most Rev. Edward D. Howard, D.D.

Archbishop of Portland in Oregon

Your Excellency, Bishop White, Right Reverend Father Abbot, Right Reverend Monsignors, Very Reverend, and Loving Fathers and dear Sisters, ladies and gentlemen: It is a very great joy indeed for me to extend in the name of the Archdiocese of Portland in Oregon, a heartfelt welcome to all our

* All of the speaking sessions and also the celebration of Holy Mass took place in the Neighbors of Woodcraft building, 1410 S. W. Morrison St., Portland.

distinguished visitors who have gathered here for this Liturgical Week. Your presence here means a great deal to us. It is an inspiration and an encouragement. We are very grateful to you.

I should like to express the words of greatest appreciation to the officers of the Liturgical Conference for the untiring efforts they have given in preparation for this National Liturgical Week in Portland. We are grateful too indeed to the Reverend Chairman of the Week and to all of the committee members for the efforts that they have put forth in making the arrangements for this meeting. We are grateful too for the splendid cooperation given by the clergy and the laity.

Our earnest hope and prayer is that this Week may bring to us in this archdiocese a deeper appreciation of the meaning of the Mystical Body of Christ and that it may bring to us a deeper appreciation of our personal responsibilities as members of that Mystical Body. Life, as we know, expresses itself in action, and the Church, the Mystical Body of Christ, is not a mere mechanical organization, but a living organism, functioning under the guidance and with the direction of the Holy Spirit. The mission of the Mystical Body of Christ is to restore, to reestablish all things in Christ and to incorporate all men spiritually in Christ, to guide, to teach and to direct all men and lead them to eternal life. And in that sublime mission all the members of the Church have a share.

In Baptism we have been incorporated into the vital functions of the Church, as living members and active contributors to the Church's growth and preservation. The term Catholic then is not a mere title of honor but the mark of an apostle who has been given a share in the action of spreading God's Kingdom in the hearts of individuals and in all human society.

The problems which face us today are many and serious and the action that the Church expects of us today is the action that will make known to the world the Church's program for the spiritual revivifying of society, for the reconstruction of society — a program that is based on the principles of justice and charity taught us by our divine Saviour, with whom we are united as the members of His Mystical Body.

The crisis which faces the world today is not so much an economic crisis as a spiritual crisis. The distress in the world today is the logical fruitage of a non-Christian philosophy of life. Christ, as we know, has been exiled from industry; intellectuals are trying to put out the very lights of heaven; governments, some of them at least, have exiled God from the lives of the masses. But any human life or any human organization without Christ is a monstrosity and a failure.

The Church's program then for the reconstruction of society is to give Christ His rightful place in the world, to put Him back as the King of all His mighty universe, to put Him back as the inspiration

and the divine strength of every individual life, to put Him back as the Lord and the Master of every industrial relationship, to put Him back as the Overlord and Ruler of Nations and the Champion of Human Rights. How clearly the great liturgical feast of Christ the King points to the needs of the day, and how emphatically it suggests the cure for modern ills! The feast of Christ the King is a challenge to a world that would drive Christ out of His Kingdom; it is a challenge to the demagogic shoutings on communism and the brotherhood of man. Communism and brotherhood are indeed intriguing ideals even in the mouths of anarchists, because they borrow something of the power and the beauty of the Christian ideals of universal justice and charity and of Christ's own brotherhood, but without Christ they are a tragedy and a childish fable. There is just one brotherhood, and that is the brotherhood of all men with Christ under the fatherhood of God. That is the program of reconstruction which the Church holds out to the world as the one cure for the social ills of today.

The Church's program touches every phase of private and social life and the Encyclicals of the Popes have pointed out the way. The The Encyclical of Leo XIII on Labor is one of the great documents of all time. It has been well called the great charter of economic liberty. And the Encyclical issued by Pius XI forty years later, the *Quadragesimo Anno*, repeats the appeal of Leo XIII to Christianize society and our economic system. The Encyclicals of the Popes on Family Life, on Youth, on Education, all of them point to that great spiritual revival of which the liturgical movement is the very heart and the very center. It is the end and the means of the Christian revival.

There are many misconceptions, indeed, regarding the liturgical movement and what it means. There are some who seem to think that the liturgical movement is confined to a revival of interest in plainchant and congregational singing and to a rather careful and minute study of church architecture, church furnishings, vestments, tabernacles and sacred vessels.

The liturgical movement includes all these, but it is a vastly greater thing. The liturgy is the official worship of the Church. It is Christ acting through His Mystical Body, praying, adoring, ministering, sanctifying, sacrificing and saving. All the externals of rubrics and chants and ceremony and art and architecture and all the rest are just the visible, sensible instrumentalities of Christ's mystical life in the world today. The liturgical movement aims not at the material but at the spiritual. It aims at inculcating a light, the real Christian light, a light of living faith, a light that makes us alive to the tremendous realities of the life of the Mystical Body of Christ.

The liturgical movement would have us lay hands, not on the outer and material garments of the Mystical Body, but on the living

Christ, Christ living behind the mystic veil but none the less true and real and actual, Christ living in us, Christ living with us, Christ in and with whom we live and act. The liturgical movement would bring Christ and the members of His Mystical Body more tangibly and more closely together. Just as the vine gives sap to the branches, so the beauty and the power and the Grace of Christ will overflow into our lives, members of His Mystical Body, and make us just what we ought to be — true followers of Him.

It was the genuineness and the richness of the Catholic Christian life as it was lived in the apostolic ages that won the world from paganism. It was the richness of that life that gave us all the development of liturgical art and song and ceremony. Faith is a living thing, and anything that is living demands expression, and the only satisfying expression of that life of faith is the liturgy of the Church. "Man," as has well been said by Father Miller, an authority on liturgy and the liturgical movement, "is the noblest when he prays. Worship is his highest act and liturgy is his highest art."

The aim of the liturgical movement, then, is to bring us to a better understanding and appreciation of much of the beauty of the Church, but it aims above all to bring us through the liturgy into the very Presence of Christ Himself. And so all the ceremonies in the sanctuary are the ceremonies of the King's throne room and the King Himself is present.

The Masses which will be celebrated here on the next three days will be offered facing the people. We are doing it during these days of the Liturgical Week that you may follow the ceremony better. I recall with a great deal of satisfaction the many fine compliments that were paid to the demonstration of the Mass at the beginning of our study club sessions last year, when the ceremonies of the Mass were performed facing the people. We are doing it during these three days that you may follow the ceremony the more intelligently and the more understandingly. Above all, when you assist at the Sacrifice of the Mass during these days and in all the days to come, try to realize that you are in the presence of the King, the King of Kings. He is the King, the Sacrificial Lamb of God. He is the King but he rules from the altar throne of the cross. All the mighty power of redemption and salvation flow with His blood from the altar throne of the cross into human lives through the Mass, through prayer and through the sacraments. In other words, through the liturgy of the Church. And in the proportion that we actively participate in these ceremonies we are actively living members of the Mystical Body of Christ, embued with His Spirit and fired with His love for all men.

That these three days of the Liturgical Week will bring to us a better understanding and a better appreciation of the priceless treasure we have in our hands is my earnest, heartfelt prayer for each and every one.

FATHER O'KEEFE: Thank you, your Grace, for this very splendid opening of our Liturgical week.

When we speak of the Liturgical Movement we are speaking of a movement that is not new. We might say it began when our Divine Lord gave His commission to the Apostles nearly 2,000 years ago. The modern phase of that movement already has a long and momentous history. And so our speaker this evening must feel a tremendous responsibility in treating the subject, "The Liturgical Movement to Date," but since he has always been deeply interested in the Liturgical Movement, he will do so very capably. Father Reinhold.

THE LITURGICAL MOVEMENT TO DATE

REV. H. A. REINHOLD, of Sunnyside, Washington

THE LITURGICAL movement is no youngster any more. If we disregard its unfortunate fore-runners of the Jansenist and rationalist kind in France, Italy, and Germany,* we can say that it is about 100 years old. The famous restorer of monastic life and the Benedictine Order in France, Abbot Prosper Guéranger was its father. Our present liturgical movement will hardly be able to recognize itself in Guéranger's program. It is all too far back now. But honesty and fairness induce us to recognize that Guéranger was the first orthodox instigator of a modern liturgical movement. From Solesmes it spread to Germany, from Germany to Belgium. At the same time the converts from Anglicanism in the Oxford movement brought a higher appreciation of the liturgy into England.

But neither on the Continent, nor in England did this movement reach into the masses of the people. It attained only a small elite. As a matter of fact, fifty years later it was as good as dead for all practical purposes. A man of greater scope, of greater vision and of greater power had to come to blow a new breath of life into the dry bones that they might rise and walk and run their way. This man was none other than Pope Pius X. The instruments of his revival were, a) his communion decrees; b) his reform of Gregorian chant, which he

* To the unsuspecting reader the reference to these unfortunate miscarriages of un-enlightened zeal may be unfortunate. Since they are, however, in no way connected with our liturgical movement, neither historically nor causally, their failures are a good object lesson for any of us who tend to forget the dangers of any movement. They should be studied with great care, as has been done by Anton L. Maven, in *Jahrb. f. lit. Wiss.*, vol. 9 (1929), 67 ff and vol. 14, p. 123, and by O. Rousseau, O.S.B., *Histoire du Mouvement Liturgique*, Paris 1945, Ed. du Cerf. These writers will also bring about a change of mind in those who through lack of close study are prone to make rash conclusions. In the light of these researches nobody can any longer pretend to see a resemblance between Pistoia or Abbé Jubé and Maria Laach and Abbot Herwegen!

made obligatory for all congregations, changing the silent spectators into participating active members; c) his calendar and Breviary reform, which is so very significant for two reasons: the first being that he approximated the desires of medieval, Tridentine and all later planners of a reform, above all the plans of Benedict XIV, and secondly that he made the outline of any reform clear for all times, i.e., the greater prominence of the temporal over the sanctoral offices. In other words, while he was unable to achieve the perfection he had in mind, no one else has ever attained the same nearness to the perfection which we seek.

But the actions of the Sovereign Pontiff are not the liturgical movement. Pope Pius X elicited this movement as a response to his own reform. The latent movement came out at first in Belgium, around men like Bishop van Calloen, Abbot Columba Marmion and the most radical of all of them, Dom Lambert Beaudouin of Maredsous, who also founded the Benedictines of the Eastern rite. All this happened under the benign sponsorship of Cardinal Mercier, the heroic primate of Belgium. It was in Belgium that the first dialog Masses were held. As early as 1919 the Belgium hierarchy approved of them.

The late great Abbot Ildefons Herwegen of Maria Laach deserves the title of founder of the liturgical movement in Germany. The first liturgical week for laymen ever held was in Holy Week, 1914, at Maria Laach. With his associates, Dom Odo Casel, the re-discoverer of the liturgical sense of the sacraments, Romano Guardini, the greatest interpreter of the liturgy for the intelligentsia, Karl Adam, the awakener of the church in the souls, and many other monks, priests and laymen, he created that formidable structure which is now the pride of German Catholicism.

But while the old Abbey and her friends appealed to the educated and intellectuals, the people found the man after their own heart in Vienna. He is Dr. Pius Parsch, the founder of the popular liturgical apostolate, perhaps the greatest force of the whole liturgical movement, a genius of practical achievement and of sound popularization. In his efforts he frankly used what Maria Laach and Maredsous had to offer. He never lost sight of either their high spirituality and the finer points of their programs nor of the needs of the Catholic masses in slum parishes, villages and industrial towns.

Across the German border, among the many zealous priests who translated Parsch's work or who, like the editor of the liturgical monthly in Berlin, Dr. Johannes Pinsk, translated Maria Laach into the common clergy's language, there was the leader of the Catholic Youth movement, Monsignor Ludwig Wolker, who brought the Mass back to Germany's youth. We can now say, had it not been for these men the Nazi damage in the soul of Germany would have been 100% worse. What is left we owe to these men and our sacred liturgy.

It was from these men that we received the torch in America. The man who carried it across the ocean was the late Dom Virgil Michel. It is almost beyond human comprehension to grasp the completeness with which he absorbed everything that Austria, Belgium, and Germany had to offer. But greater yet was what he did with it. Instead of dragging his find across the border as an exotic museum piece, he made it as American as only an American mind can make it. He had seen the high sweep of German ecclesiology and sacramentalism; he had admired the Belgians for their clear grasp of a new spirituality and their critical awareness of all that stood in the way of liturgical, ecclesiastical piety from traditional carry-overs; he had learned in Austria what the common people could gather from the Church's treasure without fright, but he did not come back to force these foreign and incoherent moulds on the American church. Besides, his clear realism and his burning apostle's heart had one urge none of the great masters in Europe seemed to see: the connection of social justice with a new social spirituality. For Virgil Michel the labor encyclicals of Leo XIII and the liturgical reforms of Pius X did not just by accident happen within one generation, but were responses to cries of the masses for Christ who had power and gave the good tidings. They belonged together.

Without a moment's hesitation he set to work. His way had been paved by the patriarch of the liturgical movement in the United States, who is here with us, Father William Busch. When the need of the transplantation of the leaflet missal arose, another priest of St. Paul, Father Bussard came to help. But Father Virgil's most beloved child was his monthly, *Orate Fratres.*

We would however do a very incomplete job of reporting if we did not mention the most popular writers of truly liturgical textbooks, Fr. Gerald Ellard, S.J., and the monk under whom *Orate Fratres* took a new upward swing, Dom Godfrey Diekmann. If we want to see the liturgical movement in full bloom and the closest approximation of the liturgical ideal we have two perfect examples: The convent chapel at O'Fallon, Mo., and the model parish of Holy Cross in St. Louis, Mo., the aim of many a pilgrim in these days. Both are the work of the American counterpart of Dr. Parsch, our beloved Monsignor Martin B. Hellriegel.

At this moment we see an exciting spectacle in France. Something unprecedented is happening there. The eldest daughter of the Church had been sitting by the wayside occupied with everything but the liturgy. Then she was raped and maimed by the cruel invader and we expected to see her wan and bruised. But lo, she went through the baggage of her violator and lifted out of it the loot he had stolen in Maria Laach and Vienna and set it up in her house. Using this material France has done a remarkable thing; she has set up a center of studies, of action and of publicity.

As a center of study the central organization has asked priests and laymen to size up the situation with which they are faced, to use the material prepared in the United States, in Belgium, in Austria, in Germany and the other countries, to examine it for its applicability and to suggest remedies. This is the method France is using in a masterly way. It should be used everywhere * for reasons of economy and reasonable concentration of effort. French Catholicism has much to be proud of and yet it was not too proud to learn from men and books that belonged to the enemy, giving us all an example of charity and humility.

It is also a center of action, located at the Dominican headquarters in Paris. It organizes liturgical weeks, workshops, liturgical missions and retreats, courses in popular chant for parishes and pilgrimages to liturgical centers.

Its publicity is the most complete of any country — all this achieved in three years by the Dominicans, assisted by secular clergy and laity, the Benedictine Abbeys, and the famous Equipe of the Jesuits in Vanves. You will find the titles of the half dozen well organized, splendidly edited and well written different magazines in an appendix to this paper. Not a single territory is left out. Add to this the mounting flood of related studies by P. deLubac, Daniélou, Abbés Michonneau and Bouyer and many lay people.

May I add that on one occasion one Cardinal, eleven Bishops and six hundred priests met to discuss matters liturgical for this great movement. The profundity of approach to practical questions and the clarity of grasp of the problems well matched the deep dogmatic research of Dom Casel, Abbot Vonier and lately of Father deLubac. †

Let us also remark that the two hierarchies of Germany and Austria now have Bishops' committees on Liturgy and a liturgical office (Seelsorge Amt) in almost every diocese. This step was taken

* Such a center has wider scope than e.g. publishing a magazine, or missals or giving liturgical retreats. It is to be desired that such a center be established in the U. S. if possible, under the hierarchy.

† The French movement has coined some remarkable slogans.

1. It warns against *demonstrations sans lendemains* — big demonstrations and no follow-up. We have to ask ourselves what has happened between our Liturgical Weeks? Did we make any progress?

2. It warns against *bouillonnement anarchique* — hard to translate — underground rumblings of an anarchical mind. That is what the liturgical movement so often is. It needs channeling and direction. The general direction is towards Pius X's aims.

3. What our literary efforts should reflect is,

a) *Témoignage des historiens* — witness of our historians. We have none too many and so tend to live on guesses.

b) *Réflexion théologique* — theology is wide and does not consist of hunting out material for strait-jackets or wire for fences.

c) *Perception des mystiques, spirituels et poètes* — yes we need see-ers, with a deep, far and an accurate eye for the riches of the liturgy. Only they can fulfill the *KERYGMA*, the announcing of great joy.

d) *Expériences des prêtres* — but, please, true experiences, not sour eructations of disgruntled stomachs.

at the request of Rome after a campaign of denunciation which was waged in Germany during the war. Cardinal Innitzer silenced the slanderers and ever since liturgical peace is restored.

You will find additional information on the rest of the Catholic world as far as available in an appendix. Our Secretary, Father O'Connell, procured this material at great personal cost by sending a questionnaire, which I drew up, to the four corners of the world.

Let us now inspect the scene nearby. The fact that we have had Liturgical Weeks since 1940 could give us the idea that we have a great deal to glory about. But patting our own backs would not only be unwise, but not quite sincere. Let us therefore state right now that everywhere in the world, especially right here in our own country, we are still in the early infancy of the liturgical movement. Correctly appraising things we must humbly admit that we are very far from Pius X's aims and even in danger of wandering off the road or of collapsing from premature exhaustion or lack of hope. This is a grave hour for our movement. The joy of celebration, the noise of our organization machinery and the achievements in places few and far between should not blind us. The following considerations will give you a collection of observations, interpretations, reasons for success and failures and a few constructive suggestions for the future.

More than forty years ago Pius X promulgated his laws for church music and his most significant reforms of the liturgy, especially its calendar. The ideas were as grandiose as they were simple. They would have changed the "silent and immobile spectators" that crowd our churches into a celebrating, singing throng whose minds and hearts would have been one, one with another, with the priest, with the missal, with the Church, with Christ. The ontological reality of sacramental oneness in Communion would have developed into oneness of emotion, will and understanding. I say "would." The condition to bring this tremendous change, this rebirth, about would have been obedient response to the challenge of the great reformer Pius X. The more frequent occurence of private or organized Communions *en masse* now, the existence of a few Gregorian music schools and a few dozen plain chant scholas, of five or six singing parishes among twenty-five million Catholics can certainly not be regarded as an approximation of the fulfillment of the Pope's will, even if we follow the habit of being very satisfied with our achievements and of writing ourselves splendid headlines across the front pages of our magazines.

There is a strange inorganic misunderstanding in many average Catholic minds. We seem to regard the church as a sort of machine, a gadget, with buttons and switches, instead of a living organism. When the Helmsman in Rome switches on "frequent Communion" or "Catholic Action" the bell rings down in the engine and we, the supposedly well disciplined machine, are switched over to this new

current, and whizz! we purr along! Only a machine age could be satisfied with a machine idea of the Church. A living organism has no switches and buttons, but responds to challenges and stimuli, it adapts itself to new tasks. A command, a law requires a fervent and eager people to carry out the law. That means preparation, leavening of the masses.

Imagine a diocese where the very liturgical bishop seven years ago made rules for his priests and people how to participate at High Mass. His assumption was that the decrees of Pius X had changed the audience from a merely assisting, silent spectatorship to a celebrating singing throng which naturally and logically required that they do the only sensible thing, conforming to the rules set for the choirs, e.g. the monks, friars and nuns assisting actively. This excludes automatically those rubrics which were made, in the 17th century and 18th century for entirely different circumstances, namely the above mentioned inactive and silent spectators. That letter sleeps in the same files where the others went, until doomsday or some atomic fire of the chancery buildings.

This is exactly the place where the necessity of a liturgical movement becomes evident. It is that movement which foments, fosters and creates spiritual awareness of the sacramental world of Christ. It is the agent which exerts itself to create response and obedience to the reforms of the Popes and Bishops in the sacramental field. The idea of liturgical reform from on high will suffocate unless *our movement* creates an atmosphere in which it cannot only breathe, but move with exhilaration and vigor. Thus the liturgical movement in the United States regards itself as the response to the call of Sovereign Pontiffs, for spiritual and sacramental reform, a new life in Christ, and as an instrument for our hierarchy to carry out the ideas of the Supreme Shepherds. *

Pius X has shown us what he expects: a newly vitalized, sacramentalized Body of Christ, consisting of persons, not automatons. His generals, the Bishops, conduct the battle according to his plan, but only an eager, intelligent and devoted army can respond.

The liturgical movement has nothing to do with any lack of discipline, if well understood, nor disobedience, but neither is it a sluggish mass of people who will not move an arm unless it is pulled by a string from the chanceries. This leavening of the sluggish masses we try to achieve in many ways.

We seek to create alertness and spiritual awareness in the clergy

* This is an answer to the many in clergy and laity who look at us with an uneasy feeling. Their idea is that unless the Bishop is right in there doing the same calisthenics with his flock it is not right. They want the Bishop to tell them — or the pastor — exactly what to do. They are the people who would drive Eisenhower to despair because they expect him not only to be the Chief of Staff, but also the mess sergeant and the driver of every truck in the army. It is the role of the Chief of Staff to put his finger on the map and to say: "This is your combat aim today — here are the guns and the ammunition, now go to it."

and faithful for Pius X's idea. When the people begin to see that the great reformer was not so much interested in the multiplication and counting of mere private Communions but in a reintegration of our lives into the sacramental sphere, in the mystical Christ, we have achieved our purpose. When the Holy Eucharist, sacrifice and supper, in its wholeness, is again seen, when the corresponding reactions have been kindled in men's souls, then they are ready to respond to the pleas of their Bishops, then is the time that their souls become sacrificial altars with Christ, instead of spiritual parlors for private receptions only. Here is the healing of the rift so sadly apparent in the lives of so many who receive daily Him whom they resemble so little that the world often wonders.

This is why we give the men and women and children the missal instead of any substitute. Because the substitutes teach only part — and an inferior one — of the lesson. Our people are by now mature enough to be told the whole undiluted truth and to be rescued from their spiritual anemia caused by a diet that was all right when they were illiterate children. The missal contains the full Christ, strong and undiluted. This is why we protest vigorously against those who stop here and will not go further. They have led their flock out of the Egypt of the substitutes only to leave them in the desert with food they cannot yet digest. The physical missal is only the vessel for the spiritual missal. The missal has to be learned and to be done. If we give a man a missal without disclosing to him the inner wealth, we have given him a stone, after taking the milk away from him. He wanted bread. We equally protest against those who make the missal a reader, a prayer book, instead of making it the text and score for liturgical celebration. How else can we create that celebrating throng which carries the mystical Christ into experience and life? We must get rid of the legalism which stalks among us in rigid pride and declares for instance that we are not obliged to have a candlemas procession, because we have, by default, created the immemorial custom of not having it! America is not a poor missionary country with a hunted flock that has rapid low Masses in the woods while the foes stalk them to murder their priests. To have full spiritual richness we must first have the full liturgy.

Escapism is one of the reproaches so often levelled against the liturgical movement. "Don't play around with vestments and baldachinos, but preach to them hell, heaven and the way to get there (I hope to one only)" is the advice some "realists" give us. "Get rid of those long-hair esthetes among you and I may see some good in you," the others say. If there is an unconscious distrust of the sacramental system, of grace and its reality, behind such remarks — and I fear it often is — we may disregard such advice. The twentieth century has not outgrown the sacraments yet, nor is Pelagius reunited, by stealth, with our spirituality and our asceticism. He is

still a heretic. And we must avoid the semblance of his company just as much as escapism. The ten commandments without some kind of sacraments would hardly even constitute the full Old Testament; it would be mere natural law as sanctioned by God. Once we accept the New Testament and its channeling of grace through visible symbols, as we accept the man Jesus to be the Christ of God, then we want His sacraments in their full significance — all there is of them.

That the liturgical movement has opened our eyes for discernment is a good thing. Art that is sham is unworthy. Devotions which speculate on gain only are certainly inferior. Spiritual tendencies that are so self-centered that they completely disregard the wholeness of the Body of Christ will end in hopeless and sterile subjectivism, which again breeds rigid moralism and schizoid emotionalism.

Pius X's every move was supreme criticism. He purged the calendar and laid out a new spirituality for us to live in. Is that all lost on us? Do we have to pretend to be blind where he intended to open our eyes? Are we so sensitive, that we cannot even diagnose our own ailments, even after the Popes have told us what ails us? *

A mind that has seen the cosmic coherence of Christ's sacramental world, the liturgy, — in the Germanic countries closely coupled with a new bible movement — is driven by a longing to plunge into it, to float and swim in its cool, deep and clear waters: pisciculus Christi — the great *Ichthys*. His eyes have learned to discern. He is now fit to obey and to respond to the call of his Bishop. He and all his brethren around the altars are one with Christ — in mind, in voice, in action, in Christ. Thus we present ourselves to our Bishops for action.

This is often but little understood among modern Catholics. Too many think as yet of esthetic reforms and of self-willed radicalism when they hear of the liturgical movement. This Liturgical Week is one way of overcoming prejudice — if all of us want to hear and to listen. In Europe the sacred liturgy has proved that it can be the source of strength, the stronghold of Christian courage and the participation of the living Christ in war, persecution and famine. Is not the proof in such an ordeal sufficient to convince us that the liturgical movement is promoting the right cause?

Since it is a fuller life in Christ which it brings, let us bring more of it to our spiritually starved masses: "Draw near to him . . . you too must be built up on him, stones that live and breathe, into a spiritual fullness. You must be a holy priesthood, to offer up that spiritual sacrifice which God accepts through Jesus Christ. You are a chosen race, a royal priesthood, a consecrated nation, a people God means to have for himself. It is time to proclaim the exploits of the God who has called you out of darkness into his marvelous light.

* This effort is happily revived in the *Motu proprio* that gave us the new psalter and in Cardinal Nasalli Rocca's article on liturgical desiderata (*Orate Fratres*, July 1941).

Time was when you were not a people at all, now you are God's people."

Appendix: Survey of the liturgical movement.

ARGENTINA: Progress in city parishes since 1939. Promoters: LaPlata Seminary and Benedictines in Buenos Aires, Rev. Henry Ran and Andres Azcarate, O.S.B. Organs: *Revista Biblica*, *Revista Liturgica*, and *Psallite*. Dialog Mass and congregational singing of High Mass in some places. Very little use of vernacular. Three vernacular missals; about 500,000 sold.

AUSTRALIA: Some progress in isolated places. Rural life movement encourages processions and use of sacramentals. Many priests read *Orate Fratres* and material from it is used by *The Advocate* in Melbourne. Dialog Mass at Jesuit church in Melbourne. Young people use missals published in U. S. A. Ladies of the Grail in Melbourne seem to be only group earnestly promoting the liturgical revival.

AUSTRIA: A popular movement enlisting a fair interest among the clergy. Leaders: Most Rev. Paul Rusch of Innsbruck and Rev. Dr. Pius Parsch of Klosterneuburg. There is a Bishops' Commission on Liturgy, a recently organized apostolate of priests to promote the liturgy, and a liturgical institute at Salzburg. Organs: *Lebe mit der Kirche* and *Liturgie Werkblatter*. There is a close connection with the Bible movement. Dialog Mass is quite common. Diocesan prayerbooks contain many devotions that have been given the spirit of the liturgy and are based on its principles. Recent progress, especially in hierarchy, notable.

BRAZIL: The Benedictine abbeys in Rio and Bahia serve as centers, and the hierarchy has been favorably interested. Leaders: Dom Thomas Keller and Dom Martin Michler; laymen: Alcea de Miorosa Lima and Hugo de Abreu. Good connection with Catholic Action. Convents and other special groups have Dialog Mass. One missal, fairly popular. The liturgical movement was slowed down for awhile by theological controversies occasioned by the use of inaccurate language and the appearance of seeming errors on the relations of nature and grace, of morality and cult.

CANADA: Leadership has been given by the late Cardinal Villeneuve, by professors in some of the seminaries and scholasticates, and by the Benedictines at St. Benoit-du-Lac. Diocesan commissions for the direction of liturgical practice have been established. Liturgical Weeks are held for particular cities. A Sunday missal, *Prie avec l'eglise*, is published in Ottawa.

CEYLON: Keen interest in European liturgical movement on part of younger clergy. Dialog Mass and congregational singing of High Mass are being introduced in a few places. Spiritual life at St. Bernard's Seminary in Colombo is centered in the liturgical life. The St. Andrew's, Fr. Lasance's, and Fr. Stedman's missals are popular among the young people. Promoters: Most Rev. John M. Masson, O.M.I., archbishop of Colombo, and Rev. G. Fortin, O.M.I., vicar general and rector of the seminary.

CHILE: The hierarchy published a significant pastoral on the central position of the liturgy in individual lives and in pastoral activity. A Liturgical Secretariate with the Bishop of Talca as chairman supervises the movement. The seminaries have good courses in the full meaning of the liturgy. Catholic Action fosters the liturgical life as the basic spiritual life for its members, it promotes catechetical programs imbued with liturgical principles, and it promotes Dialog Mass, better observance of great feasts, etc. Benedictine Abbeys are active in the movement, especially Monserrat. Liturgical Weeks are held, and the catechetical congresses deal with liturgical questions. Altars facing the people are fairly common.

ENGLAND AND WALES: There is no "movement" but efforts by individuals and small groups. Young Benedictines and Dominicans are very active. Leaders: Rev. B. MacElligot, O.S.B.; Ivor Daniel; J. D. Crichton; C. C. Martindale, S.J. The Benedictine Abbey of Prinknash serves as a center. Periodicals: *Music and Liturgy* (MacElligot), *Church and People* (Dom Michael Hanbury), and *Magnificat* (Lancelot Sheppard). All Catholic papers deal occasionally with liturgy, especially in letters to the editors. There is some connection with Catholic Action and with social work. Except for the work of one Dominican there are no prominent attempts to give missions or retreats with the liturgical spirit. The Christian Art movement is close to the liturgy. Individual bishops encourage efforts toward a liturgical revival. The Dialog Mass is practiced in scattered places. There are three complete vernacular missals and several short ones. Since 1939 the trends toward a liturgical movement have slowed down. There were no roots in daily life; many promoters lacked imagination; there was an esoteric attitude toward the vernacular, and too much estheticism.

FRANCE: Organizations: Centre de pastoral liturgique; Centre d'etude et d'information liturgique (Abbe Lesage: training of sacristans); Institut gregorien (le Guennant, for teachers); St. Francoise romaine (for popularization of liturgy); Centre universitaire catholique; Church Latin group; Action committees in Paris, Lyons, Limoges, and Laval. Recent outstanding events: workshops held in Vanves in 1944; Liturgical Weeks in St. Flour, Lisieux, and Lyons, in 1947. At the Liturgical Week in St. Flour, the theme was the sanctification of Sunday, and there were present a cardinal archbishop, 12 bishops, 600 priests, and 250 Catholic Action militants. Periodicals: *Maison Dieu* (pastoral liturgy); *Lex Orandi; La Clarté-Dieu; Monasteres de France; Bible et missel; Album liturgique; Fêtes et saisons; Art Sacré.*

GERMANY: The hierarchy officially promotes the movement. Progress has been made especially in the cities. Besides the Bishops' commission, the Benedictine Abbeys, the Oratorians of Leipzig, and many individual priests are active promoters. The Fulda Conference and the Abbey of Maria Laach serve as centers. Periodicals died under Nazis but are coming back. See the new *Laacher Hefte; Liturg. Wissensch., Jahrbuch*, 1921–1941 (15 vols.); *Texte u. Forschungen; Realenzykl. f. d. Christe. Altertum; Texte u. Arbeiten.* An Academy of Liturgy is conducted at Maria Laach. The seminaries have good courses on the full meaning of the liturgy. Catholic Action, the social apostolate, the retreat movement, and religious art are

closely connected with the liturgical movement. Local "Weeks" are held. Three methods of popular participation in the Mass: 1) Dialog Mass, with as much vernacular as possible (cf. official rules by hierarchy in *Maison Dieu*, no. 5); 2) Sung Mass: German hymns and dialog; 3) *Cantata*, with hymns mixed in. There are two vernacular missals, and 2,000,000 have been sold. Vespers and Compline are sung in German in many places. The war has helped the movement in some ways, for generous dispensations were given by Rome, and the only way to profess one's faith was by attendance at the sacred mysteries. Among the leading personalities are Archbishop Lorenz Jäger of Paderborn; Bishops Albert Stohr of Mainz and Konrad Landerdorfer, O.S.B., of Passau, members of the Liturgical Commission of the Bishops' Conference of Fulda; many professors in seminaries and universities, as Romano Guardini, Karl Borgmann, Anton Mayer; Frs. Gunkel and Gulden of the Oratory in Leipzig; Msgr. L. Wolker, Altenberg, leader of the Catholic Youth in Germany; many of the monks of Maria Laach and Beuron.

INDIA: In the seminaries efforts are made to improve the teaching of the liturgy, and liturgical practice is seen in the use of the missal, Dialog Mass, communal singing of High Mass, Vespers, and Compline. In some parishes there are Dialog Masses and Masses sung in plainchant. Vespers and Compline are sung in some parishes occasionally. There are four editions of vernacular missals.

SCOTLAND: Except for about twelve diocesan priests and a few laymen there is no interest in the movement, and in fact the general practices continue to point away from the liturgy, e.g., on great feasts one will often find that a popular devotion not appropriate for the day is the principal feature, and in no cathedral or parish church is there public Vespers or Compline. In some places there is plainchant but not with congregational participation. Missals are used by very few. Archbishop MacDonald issued a pastoral asking for participation but there are no visible results. Since the people are chiefly the "loyal remnant" and Irish immigrants they have been through penal times and have no background for any liturgical life outside the barest essentials of sacramental administration. Peter F. Anson's theory: "Presbyterians are in the same boat, thus it must be the Celtic character we are coping with." It is also said that estheticism has vitiated the cause as in England. Most priests deplore not having had a good liturgical education.

SWITZERLAND: Promoters: Provost Dr. Herzog, Lucerne, Collegiate Church; Fr. Tschuor, Schaan, Lichtenstein; Fr. Karl Merke, Basle. Center: Abbey of Einsiedeln. In May, 1946, 30,000 young men sang the plainchant at a Pontifical Mass. Periodical: *Liturgische Hefte*. The Bishop of Basle insists on the congregational singing of Mass at Confirmation time. Very good results in liturgical art have been achieved by St. Luke's Guild in Lucerne. Throughout the country there is a remarkable number of churches built in modern style under the influence of the liturgical movement.

URUGUAY: There is a center which serves as a clearing house, has studios for liturgical art, publishes missals, is the center of the Bible movement,

and conducts a bookshop. It is the Apostolado liturgico de Uruguay, in Montevideo, founded by Rev. Augustin Born with some lay assistance in 1938. Other leaders: Bishops Martin Tasende and Miguel Patemain; Frs. Mossman Gros, S.S., Jose Weber, Ramon Fernandez, Edmundo Oraglia, Sabino Doldan, and Eduardo Pavanetti. Most of the clergy feel that this is a toy for the elite, and most of the support is from intellectuals and social workers. The younger clergy tend to be well disposed.

Father O'Keefe: I am sure that we are all most grateful to Father Reinhold for bringing us up to date on the liturgical movement. We in this archdiocese can appreciate Father Reinhold's words to the fullest extent for we have been most fortunate in having for our Archbishop one who has manifested great interest in the liturgical movement from the very moment he began to rule over us. Under his guidance the Catholic Truth Society is publishing some 35,000 editions of the Monthly Missal for use in the Archdiocese. We also have the funeral Missal, and the marriage Missal is used in most of our churches. In almost every school the dialog Mass is said daily. So you can well see how far advanced we are in this liturgical movement. We are very grateful indeed that the Liturgical Conference chose to hold its sessions here in an Archdiocese where the movement has been underway for the past 20 years or more. There is no doubt that all of us will take home from Father's paper this evening a deeper appreciation of the need for unity in this wonderful liturgical movement that is sweeping not only our own country, but even those countries which have been sadly ravaged by war.

In a conference of this kind the most interesting discussions, as a rule, are those that are from the floor and in the panel discussions. This evening we shall have a panel discussion. It will be directed by Father Shawn Sheehan of the Boston Archdiocese, who is teaching at present in St. John's Home Missions Seminary in the Diocese of Little Rock.

DO WE KNOW THE MASS? — PANEL

Father Sheehan. All of us realize that we are moving ahead in our appreciation of the Holy Sacrifice of the Mass, that we are advancing in our use of the Missal and in our participation actively in the Mass, and yet that a great deal must still be done and many problems must be solved before that appreciation will reach the fullness for which the Holy Fathers have called, for which your Archbishop has called, and that fullness which we see the Church is moving toward as outlined in the history by Father Reinhold. This panel is to direct our attention to the problems as seen by persons in different environments. For the first talk we will call on a teacher, Sister Virginia Claire, of the Sisters of the Holy Names, of Maryhurst College, one of the supervisors of the schools here in the Archdiocese of Portland.

Sister M. Virginia Claire, S.H.N.: The topic of this panel discussion is, "Do We Know The Mass?" The answer to that question cannot be given by a religious teacher; the antecedent of the pronoun *we* is too broad. The religious teacher is very much concerned

about a related question—will the next generation know the Mass? The study of the Mass in Catholic schools emphasizes the two points that will be stressed during this Liturgical Week. These important ideas are that the Mass is a sacrifice and that it is an act of corporate worship. When the child understands the purpose of sacrifice, he learns that in the Mass he should offer himself to God and at the consummation of the sacrifice receive God's return gift to him in Holy Communion. The corporate nature of the Mass becomes clear as the child grows in his knowledge of the Mystical Body of Christ. He learns of Our Lord's teaching of the vine and its branches and St. Paul's example of the body and its members.

Ideas of self-sacrifice and social responsibility have far-reaching effects on character if carried out in daily living. But these ideas are not readily accepted by an easy-going, selfish, materialistic age. If the school is to succeed, it needs the co-operation and the understanding of the parents. There is no substitute for the Catholic parents; they have the prime responsibility in the character formation of their children. They should not surrender their duties or their privileges to the school. Teachers are happy to share in this noble work but they have the children for a few hours each day during some of the days of the week and some of the months of the year.

Louis Mercier has said that we should have child-centered schools for society-centered children in a God-centered society. If modern civilization is to be saved, we must have people who are aware of their obligations to God and to society. The lessons of the Mass must be carried into our daily living. To do this the school and the home must work together.

When the teacher is trying to develop an appreciation and an understanding of the Mass, she is often very conscious of the types of homes from which the children come. Some are from homes where there is inspiration, cooperation, and genuine appreciation of all that is good. These children always respond; they are like leaven. There are other children whose parents seem to think of religion as a burden and a responsibility. For them, Mass attendance is for Sunday only and it is a duty rather than a joyous privilege. They do not understand the richness and fullness and beauty of Catholic living. A third group of children have parents who do not attend Mass regularly even on Sunday. These children might well say to their teacher when she is trying to inspire them with a love of the Mass, "Sister, we can't hear what you say because we see what our parents do."

The members of this panel are expected to propose problems; it is not their responsibility to offer solutions. The question I should like to ask is how we are to secure the understanding and interest of parents in the work of the school so that home, school, and parish may all work together for the common good. If priests, religious, and laity are filled with apostolic zeal we may be sure that the next

generation will be able to answer in the affirmative our question of this evening, "Do we know the Mass?"

FATHER SHEEHAN: Thank you very much Sister. I would like to mention here that during the four weeks that I have been here in Portland I have had an opportunity to talk with Sister and with Father Sullivan, the supervisor of the schools, and with some of the other Sisters, about the work they are doing on the revision of the curriculum. Certainly Portland is away ahead of many places and is following in its revision of the school curriculum just those ideas which the Holy Fathers are asking us to appreciate more and more — our oneness with one another and the Mass as the center of our lives.

Now the next one on our panel discussion will be a local business man, Mr. Francis Kern.

MR. FRANCIS KERN: We are interested in discussing the most essential thing in our religion — the impelling central Action of our entire system of worship — namely the Sacrifice of the Mass. For most of us, however, the great value and meaning of the Mass is not grasped. We fail to comprehend, we fail to appreciate and we fail to participate in the great Sacrifice being performed for *our* redemption. Is this failure due to a lack of understanding? Most of us have Faith as a gift and we have some devotion developed as a result of training; yet we fail miserably in our understanding. Why are we lukewarm about perfect participation? It is not my intention to advocate any particular visible or external method of participation. Throughout this week we will learn many things which will help us to know that by taking part in the Redemption of Christ *we* will be redeemed. But how do we learn our part in the Sacrifice? Is not the Mass a failure, for us personally, when we fail to participate properly? Parish priests and others are as yet unable to impart to the majority of us, in simple language, the understanding of the meaning of *offering ourselves* in the Sacrifice. Perhaps the seeds of that understanding have been planted by the increased use of the missal, but the growth has not yet accomplished a recognizable trend in the thinking nor the actions of the Catholic Laity.

How can we be made to see that God does not take everything for granted? Will He consider that we are offering to Him our talents and our energies in the Magnificent Ceremony when we arrive foolishly late? Will He know what we mean when we slovenly half-kneel, half-sit before Him? Or if we relax in a semi-conscious stupor? Will God understand that we mean to offer our sufferings, our work and our complete selves to Him when we do it only during our weekly command appearance? I feel quite sure that He will not understand particularly if we have picked a "choice" twenty minute service as our one and only for the week.

Sometime after Confirmation, when we have been given particular graces that fit us to go into action, we should be taught and shown

how to take an active part in this most essential service with Christ. It could be emphasized somewhere that we are not individual worshipers — that our public worship is a community project and that we adore, we offer, we entreat, commune and thank as a body. All those present in a parish are a miniature mystical body and if each one could feel his special place in the offering of *our* Sacrifice, if each one could know the part intended for us in the plan of Christ Himself, then there would take place and be evident a renewal of the true Christian spirit and way of life.

How to accomplish this is a problem that belongs to others. The question asked of me, as a layman, was "Do we know the Mass?" and my answer is NO.

Father Sheehan: Sister Virginia Claire has thrown the burden on the parents, Mr. Kern seems to have thrown a good deal of the burden on the priests. Our next member of the panel is a college student and war veteran, Mr. Robert Soule of Portland.

Mr. Robert Soule: I represent Catholic college students, particularly those at the University of California who attend Mass in the Newman Club chapel. Among these students I have observed every degree of attention to the Mass from very active participation on the part of some to almost complete inattention on the part of others. There are those who regularly use a daily missal and join with the priest in all parts of the Mass. Others may use the smaller Sunday missal and follow only the Ordinary of the Mass. Still others may read certain more or less unrelated prayers found in the booklets in the pew racks, and then there are those who squeeze their rosary beads or simply stare into space, sitting, standing and kneeling more or less automatically because everybody else does.

But in spite of these various grades of attention and inattention to Mass, I feel that there are at least two elements lacking in the devotional attitude of nearly all those present, namely, a true understanding of the corporate nature of the worship at Mass and a real understanding of the meaning of the sacrifice in the Mass. Let us consider the term "sacrifice". Here are two dictionary definitions of the word:

1. Anything consecrated and offered to God or to a divinity.
2. A loss of profit or grievous loss incurred in selling under unfavorable conditions.

We might sum up the first definition in the word "oblation" and the second in the word "privation."

From the idea that some of the students seem to have about the sacrifice of the Mass, it would appear that they confuse the meanings of "oblation" and "privation" found in different definitions of the term "sacrifice." Let me give you an example. During Lent last year

the daily Masses in the Newman Chapel were well attended and many of the students received Holy Communion. But it is probably a fair guess to say that the Masses during the great Easter Octave were not nearly so well attended; and I confess that I can only make a guess about this because I committed the same error that many other students did — I considered attendance at Mass during Lent a sacrifice in the sense of a penance — which is to miss altogether the true meaning of the sacrifice of the Mass.

Let me give you another definition of "sacrifice" (taken from *The Holy Sacrifice* by Rev. Peter Wachter, O.S.B.): "A Sacrifice, in its full and proper signification, is an offering external to ourselves, made to the Most High God, and consecrated or hallowed in a solemn manner by a lawfully appointed and duly qualified minister of the Church, to recognize and testify to the supreme dominion of Almighty God over all creatures. It represents a lofty and sublime act of worship, due to the infinite God alone, and not to any creature." Observe that there is no notion of penance involved here, but rather the chief idea is that of free-giving and worshipping.

While I was in China during the war, I observed Chinese people burning incense before the graves of their ancestors, an act which they did to show their thanks for the life and goods, poor as they may have been, that these ancestors had handed down to them. These Chinese people undoubtedly suffered a certain loss in providing this incense, and yet the idea that seemed uppermost in their minds was one of thanksgiving — it was an oblation rather than a privation. But we Catholics have an infinitely greater gift to offer to God than the pagan Chinese; we have the life of Christ Himself, the only truly worthy gift, provided by Jesus Christ — God made Man — the only Person Who could worthily provide such a gift.

Therefore as a question for debate and consideration I ask: How can we students come to understand that when we participated at Mass we are making a free-offering of the Body and Blood of Christ and are not imposing a penance on ourselves?

A moment ago I spoke of the corporate nature of the worship at Mass, concerning which you have already heard a discussion in the speech given by Sister Virginia Claire. I would like to draw an analogy between attendance at Mass and attendance at a football game, both of which are more or less important elements in the lives of the Catholic students at the University of California. The University rooting section at football games is famous up and down the Pacific Coast and throughout the country. It consists of nearly twenty thousand students, all intent on cheering together as the cheer leader and his assistants direct. The people in this rooting section would never consider rooting individually or mentally, but rather they are always very intent on cheering together and vocally. Now it ought to be a very simple thing to carry over this same united action

into participation at Mass, but the idea never seems to have occurred to the Catholic students there at the University. So in the Chapel at Mass each acts as an individual and each keeps his thoughts strictly to himself. As a second question for discussion and consideration I would like to ask how this spirit of vocal, united action can be carried over into participation at Mass?

I feel certain that if the students do arrive at such an understanding of the meaning of sacrifice in the Mass and the corporate nature of worship, they will attend Mass with greater eagerness and by worshipping God with their whole hearts and souls and as a corporate group, they will more surely carry the graces of Mass into the other activities of their school life.

FATHER SHEEHAN: I know everybody sees the real school spirit in that talk and I hope that as you have challenged the Liturgical Week to give this appreciation of the Mass so we will be able to answer the challenge and also to answer it according to your suggestion, with plenty of discussion, plenty of debate, many from the floor coming forward to challenge the speakers. Now in our panel we also have a priest, who is a professor at Boston College and a former Army chaplain, Father William Leonard of the Society of Jesus.

FATHER LEONARD: It is a little bit embarrasing to be asked to speak in the name of all the priests when one realizes that as a teacher I haven't had any parochial experience to speak of, and it is a little embarrassing again to be asked to present a picture in the name of all the priests who are here tonight when after all my experience has been limited to one corner only of our country, and that the opposite one from the one we are in tonight.

However, with those preambles let me say that perhaps the best thing I can do in a few moments is to ask again the question which is the title of this program: "Do we know the Mass?" and to continue the Jeremiads that have been spoken here tonight. My answer to the question would be, quite candidly speaking for the Catholic people as I know it, No, we do not know the Mass. I pass over our unawareness, our unconsciousness of Baptism, of the meaning of Confirmation, of the Last Anointing, of almost all the sacramentals. I pass over our general ignorance of those things and come down to the question "Do we know the Mass?" Do we know that which more than all other things Christ ordained for the sanctification of men and the glory of God? And my answer is still No.

There seems to be a very frightening gap between what is done Sunday morning by the general Catholic, the average Catholic, and what is done the rest of the week, what is done in church and what is done outside of it. I would say that generally it is not known how to relate joys and sorrows, obstacles and triumphs, temptations, and the ordinary incidents of a Christian life to the Sacrifice which is offered

on Sunday morning. In particular I would say that the meaning of the Mass as a gift to God is not known.

Our coming together as a Christian community on a Sunday morning to offer a gift consciously and intelligently as rational beings is not understood. Too often, I would almost say pessimistically, quite generally, our coming together Sunday morning is a result of a combination of motives in which fear almost predominates. I would say that our sense of association in the Sacrifice is not understood; that we do not have a consciousness that our gift to God is a social gift; that it is not merely I who make an offering as a priest standing at the altar but all who are present, and that it is not only the individual layman in the pew who makes an offering, but I associated with all those who are there with me and indeed all members of the living church. I will say that that is not understood at all. Finally, I would say that Holy Communion as a fruit of the sacrifice is not generally understood.

There seem to be three high spots in most people's understanding of the Mass. The first is the sermon: the second the collection; the third Holy Communion. The Mass is a kind of backdrop for all these three, and their relation to the Mass, I would say, is not generally understood. The reception of Holy Communion as the bond of the faithful which binds together the members of the congregation and makes of them a cohesive whole, that is not understood. Rather isn't it our tendency to take Christ back from the altar rail to our places and there hug him to ourselves as it were. Having God in a corner we might almost say, we now try to get everything we can out of him. We never look about to see Joe and Jane who have likewise received Christ, just as we have. We never stop to consider that there must now be a relationship between me and Joe and Jane since the same Christ has come to me and to Joe and to Jane. We must be bound together by uncommon bonds.

I would say that generally we Catholics do not understand the relation between the Mass and the other Sacraments. We do not understand the relation between the Mass and popular devotion.

Now this may sound very, very much like a caustic criticism overlooking many of the great things that have been done. I hope it will not be so understood. It is based, however, on some experience and observation. Perhaps the most valid, if you will pardon the reference, are those which I drew from my chaplaincy in the Army. I went into the Army convinced that there was this need, that there was this ignorance, and I tried very conscientiously to verify that observation. I would say that from my observation of the men in the Army, who represented after all a pretty good cross section both of the American people geographically and the American people socially, I did notice these deficiencies. The attitude of the average soldier congregation at Mass was much like what I have seen at home. Most of

them who came — and that represented, by the common estimate of most chaplains, only one-third of the Catholic personnel — obviously did not really appreciate the meaning of the Mass. When I reproached some of them for not coming, several were honest enough to say, "Father it doesn't mean a thing to me. I don't get anything out of it. I don't know what it's all about."

I remember a group of priests meeting one night — and they were very consoling meetings we had — and one priest was lamenting the fact that in a mission in his unit he had only one third of his personnel present. Several other priests consoled him, telling him, "Why one third, that's wonderful; if I had one third of my personnel at Mass on Sunday I'd be very happy."

Most of the men at Mass seemed insensible to what was going on. Some, as Mr. Soule said, fingered rosaries; a very, very small percentage used the missal; most slouched in attitudes of varying dignity and reverence. If there was no bell they didn't know when to stand or when to kneel; they didn't know when to come up for Holy Communion unless some more educated person led the way. Former altar boys whom I asked about it said that they did not understand the meaning of the responses. The particular problems of soldiers — fear, loneliness, isolation from those they loved, a sense of being cheated of their best years, the necessity of being subject to authority — they did not know how to relate them to their offering of Mass on Sunday.

The most saddening part of it to me was the attitude of my fellow priests, many of whom felt that the liturgical movement was not the answer to these difficulties. The liturgical movement simply aims to bring Christ to his people through the means that Christ has ordained, through the Mass, through the Sacraments, through public worship. Christ has willed to sanctify his people and the liturgical movement simply seeks to bring the people to the sources of sanctification that he has established.

"My people have done two evils," said Jeremiah. "They have forsaken me, the source of living water and have digged to themselves cisterns, broken cisterns that can hold no water." We have it on papal authority that the plenary source of the true Christian spirit, the true water of Christian life, is the liturgy which Christ has established. Therefore the liturgical movement is not concerned with externals but rather seeks to bring to the people the waters of Christian life. In other words the liturgical movement simply seeks to give glory to God in the highest and on earth peace to men of goodwill.

FATHER SHEEHAN: Father Leonard was just saying that the liturgical movement oftentimes is very much misunderstood and this discussion we

are having should bring out the fact that the liturgical movement itself does not have any set of ready-made answers to the problems of the world. It must include many discussions between those who are learning and those who are teaching. All of us are just learning. We are learning how we can teach better and you are learning how you can learn better.

I am afraid, Mr. Kern, that the laity oftentimes think that in the liturgical movement the priests think that they have a ready-made set of answers, for example that the dialog Mass is a panacea for social ills, and that we don't seem to realize that we have to consult the laity about how we are going to help them to appreciate the liturgy.

Mr. Kern: That's not my understanding of the liturgical movement. I don't think that the dialog Mass or the sung Mass by the people is the complete answer. That's a very small part of it. The liturgical movement to me means a full understanding and a full participation of mind and heart in the public worship of the Church.

Father Sheehan: And further, we need a good deal of teaching, a good deal of indoctrination. The parents, looking back on the type of training they had in school, will remember that the chief emphasis was on obligations, the laws of God, the laws of the church and so on. I wish Sister Virginia Claire would explain more fully for us the way in which the children are taught today the meaning of the Christian life.

Sister Virginia Claire: In explaining this I wouldn't want to imply criticism regarding the way religion has been taught, but I would like simply to bring out the thought that there is much more inwardness in religion as it is taught today. There is a greater emphasis on the Christ-life in us by virtue of Baptism and the other Sacraments. The unity with one another in Christ is receiving special stress. The interior life and supernatural bonds of Christians are taught from the beginning. On this basis the Holy Sacrifice is taught as a supernatural, corporate action, and not as an action of the priest alone and one from which the laity receive grace without taking an active part. There is also today more stimulation of the mind of the pupil and so a departure from the mere question-and-answer method and mere explanations by the teacher.

Father Sheehan: Let us take a specific point about the Mass. Mr. Soule, do you think people in general appreciate Holy Communion as a part of the Sacrifice?

Mr. Soule: I am afraid most people do not. Along with the whole concept of ritual sacrifice we have lost the concept of sacrifice-banquet. So we do not readily think of Holy Communion as the eating of the Sacrifice. Therefore participation in the offering of the Sacrifice is not appreciated as the best preparation for receiving Holy Communion.

Father Sheehan: Have you anything to add, Father Leonard?

Father Leonard: Some weeks ago I asked some lay people for suggestions for this panel discussion. One of my friends said that she would like to

suggest, especially for the benefit of those who attend daily Mass, that some inkling be given to them from the altar that they have a share in what is going on and that an announcement be made likewise of the feast of the day so they will be able to know what the Mass is that is being celebrated. She wouldn't go so far, she said, as to suggest, or even to hint a suggestion, that there be a short sermon or homily every day at Mass, because she said she had just seen a production of Bernard Shaw's *St. Joan*, and she didn't want to share Joan's fate of being burned at the stake for heresy. But I should think that that would be a reasonable suggestion and it gives the priests a marvelous opportunity for teaching, an opportunity to make today's Mass just a little bit different from yesterday's, and to get into the offering of the Mass what the Church itself undoubtedly intends us to have, namely variety in our prayers.

FATHER SHEEHAN: Thank you Father. I did promise that we would have discussion from the floor and some of you are probably longing to get into it. You have been provoked some I hope but that will be an incentive for you to return. It is ten o'clock and we still have to recite Compline. So we will end this panel discussion. Thank you very much.

(*Recitation of Compline*)

First Day

(*August 19*)

Feast of St. John Eudes, Confessor — *Dialog Mass*

HOMILY

Most Rev. Charles D. White, D.D., *Bishop of Spokane*

My dear Reverend Fathers, devoted Religious, members of the laity. I was deeply impressed some thirty-eight years ago by a casual remark about the priesthood, made by one of my fellow students of the North American College in Rome, and that impression has remained with me. It was early morning and three of us were in a horse-drawn cab on our way from the college to St. Peter's. Among the three in that cab one was a priest who had been ordained the day before; another was a priest ordained about six months previously. I was not yet in holy orders and I had been invited to be the server at the Mass of the newly ordained priest, his first Mass, which he was going to offer over the tomb of St. Peter. As we went along toward St. Peter's, the remark that I remember so well was made by the priest of six months. He said, "The priesthood is so unlike other goals that we strive to attain for this reason: other goals that we look forward to reaching even with a great deal of labor and desire do not come up to our expectations when we reach them, but it is not so in the priesthood. Already I can see," said this young priest of six months, "that the priesthood grows bigger and bigger to one with the passing of the days."

How true the words of that young priest, words that he spoke with the offering of the Mass uppermost in his mind! To offer the Holy Sacrifice, that is the chief power and function of the priesthood. The priest might have all the other powers of the priesthood but if he did not have the power to offer the Holy Sacrifice he would not be a priest. It is that power that makes him a priest. Now I am certain that in the case of every faithful priest of God that the longer he is a priest the greater the Mass becomes in his practical estimation.

I say his practical estimation, as distinguished from speculative estimation, because the priest, long before he became a priest, understood that the value of the Mass approaches the infinite. But with his daily celebration of Mass, devoutly prepared for and devoutly offered, and his heart overflowing with gratitude after the celebration of Mass, the priest experiences in his own person a daily increasing appreciation of the divine Sacrifice utterly beyond the power of words to express. The Mass appears more sacred, more

wonderful, more thrilling day by day, as he offers it to the Eternal Father. After the morning sacrifice and throughout the day, there is within the priest's innermost consciousness, even though unexpressed, this thought: "today it was given me to ascend Calvary and there offer, by Him and with Him and in Him, my Saviour Himself for the salvation of immortal souls, and tomorrow, God willing, I shall again be privileged to ascend that same sacred mountain."

The priest, knowing well the passing of the days and the passing years, realizes the experience of St. Paul and the meaning of that apostle's words when he says, "I live, now not I, but Christ liveth in me."

What the priest experiences in his life, all of the faithful can in a measure experience in their lives and will experience from their understanding and appreciation and devout participation as members of Christ's Mystical Body in the same divine Sacrifice.

How significant, then, and praiseworthy is the central objective of this Liturgical Week, namely, to foster by your prayers and celebrations and practical resolves the deeper and more widespread growth of the intelligent participation of all members of the Church in the offering of the Holy Sacrifice — my sacrifice, and yours. Evidently, we cannot look for proper participation of the Church's members in the Mass unless they first have a proper understanding of the nature of the Mass. Yet we do not say that this correct understanding of itself will effect proper participation any more than we would think of saying that a knowledge of asceticism, even a very deep knowledge of asceticism, might serve to make one a saint.

If the active participation of the faithful in the Mass is to be fruitful, it must proceed above all from a contrite and humble heart. Here the remembrance must come to us of the well known words of the author of Imitation when he says with such deep wisdom, "I would rather feel compunction of heart than to know how to define it." Participants of the Mass, too, must learn more and more to offer themselves in the Mass with the divine Victim.

A true knowledge and appreciation of the Mass cannot be attained without the pursuit of a true knowledge of Jesus Christ. A proper study of the Mass cannot be disassociated from a careful, deep and reverent study of our Lord's life as a whole, and here, now, is a point that I would especially emphasize. Is it not a most significant and enlightening fact that God has willed through the enactments of His Church to have the divine Sacrifice offered not as it were in an isolated manner by presenting Jesus in sole capacity of priest and victim offering Himself, but in a setting in which our Blessed Saviour's whole life is progressively set forth through the cycle of the liturgical year? We cannot grasp the significance of Calvary, even to the extent that it is possible for us with the help of

Divine Grace to grasp it, unless we know what went before Calvary and what followed Calvary, unless we have an intimate knowledge of Jesus, His whole life through.

What room there is then, and what need, for a further diffusion of the supereminent knowledge of Jesus Christ and His infinite love for us! While there is very much reason for gratification over the progress that has already been made in spreading the knowledge of Christ's life and of Christ's daily sacrifice of Self, so very, very much yet remains to be done. If only the faithful realized, even in a small measure, the infinite treasure the Mass is, they would not regard attendance, as they call it, at Mass on Sundays a burdensome obligation, but a most coveted privilege. May God hasten the day — make this your earnest prayer — may God hasten the day when all the faithful will become active and devout participants in offering the divine Sacrifice.

MORNING SESSION

Chairman: Rev. Austin Johnson, of Portland

(*Recitation of Terce*)

THE GREAT SACRIFICE

Rev. Gerald Ellard, S.J., of St. Mary's, Kansas

To judge by last evening's keynote addresses, and the general tenor of the session, it is the conviction of all those attending this Liturgical Week that there is something quite deficient in our present understanding and use of the Mass. It is hoped to remedy this in some degree by these very conferences and exercises of the Liturgical Week. But it must be equally obvious that the Liturgical Week can offer no new doctrine of Catholic faith, nor hope to remedy matters by revolutionary proposals for changing Catholic practices. What the Liturgical Week *can* do, what (with God's supporting aid) the Liturgical Week *will* do, will be to focus attention on some Catholic ideas, that are now more or less neglected or obscured, and thereby throw new light on both doctrines and practices. The Liturgical Week can begin to induce a new frame of mind, suggest (so to say) a new vocabulary for expressing truths already known, but capable of being much better known. By so

doing the Liturgical Week will have fully justified the hopes of your Most Reverend Archbishop and its many other devoted promoters, for by so doing it will have enriched and vivified Catholic life at its Eucharistic center.

It was wisely decided, in arranging this Liturgical Week, to fix attention exclusively on the Mass, and to dwell on its every important relationship one by one. Thus those following the Week can carry away a fairly complete consideration of this most important phase of Catholic worship. In this preliminary consideration I must take care not to appropriate in advance the precise point of any of the subsequent addresses. Still I have the happy task of providing what I might presume to style a common denominator, a consideration of basic doctrinal values re-interpreted to meet our present needs. How or where should one commence?

St. Thomas has an article in the *Summa* (Q. 75, a. 4) to justify the fact that Catholics use many names in speaking of the Blessed Sacrament. These multiple terms are justified, he says, because no single one of them can express fully all the relationships involved, if, for no other reason, than that the Eucharist refers in differing ways to the past, the present and the future. The term, 'sacrifice,' for instance, both commemorates something past, Christ's death on the Cross, and perpetuates the Church's true 'Sacrifice,' in the *present*. Again, as respecting the present time, the Eucharist has the function of establishing ecclesiastical unity, and for that reason the name of 'Communion' is very appropriate. Respecting the *future*, this Sacrament is a foreshadowing of Heaven, and is therefore aptly called Viaticum, as supplying the means of winning thither. He discusses among others in similar style the names 'Host' and 'Eucharist,' each of which has its own special point of appropriate relationship. A point I should like to suggest, while we have this passage of the *Summa* before us, is that none of the six names St. Thomas there discusses is directly or expressly *revealed* in Scripture as identified with this Sacrament. They are all the product, each in turn, of theological reflection: each one of these terms was suggested by reason of its correct and inherent propriety in focusing thought on one particular phase of those unsearchable riches we possess in the great Sacrament of love.

I should like to advance the suggestion that, as things stand now, we perhaps again need a new name to sharpen our thinking and improve our use of this matchless reality. Everyone knows that *ideas* are ageless and unchanging, but that *language* has its styles and modes subject to change and variation. Does the Church not take endless care that the message of the Scriptures be periodically brought up to date, so to say, by being phrased in the medium of the present time, lest the message little by little become obscure, or needlessly handicapped as a medium of knowledge. In the terminol-

ogy of worship it is the underlying *reality* that is important, and not the surface-tag we call the *name*. And if, for some reason or other a name formerly found satisfactory, is now widely misunderstood, then we all agree it is high time to give the thing a name that fits present-day conditions.

Imagine a want-ad, then, in the theological journals, running something like this: "Wanted. A New Lay-Name for Holy Mass. Since the term, 'sacrifice,' as now current in general usage, provides so slight a footing for the 'clear, deep and ardent concept of the Mass,' the Holy Father wants us to have, theologians and other writers are hereby requested to find a correct, attractive lay-name for the ritual action theologians know as 'sacrifice.' It is understood, of course, that the technical term will continue to be used in technical contexts, but the new name will be for the layman in non-technical discourse. A suitable reward will be the enriching of the religious life of millions of people. No time-limit attaches to this offer, but the need is now urgent."

And while the theologians and their associate writers are jotting down *their* suggestions, suppose we put the offending word '*sacrifice*,' as the layman uses it, under momentary scrutiny. Does it not carry a most unwelcome sound, as suggesting right off that we go without something we might very well have, or give up something we already possess? "The surrender of some cherished or desired object," we read in the dictionary of our everyday living, "as for the sake of another, or for a greater good." "Loss incurred or suffered without return, destruction." Are we in business? then 'sacrifice' is a "reduction of price that destroys profit." Are we wage-earners? then 'sacrifice' is a shrinking pay-envelope, and all that that entails. Do we go to the ball-game on our holiday? there a 'sacrifice' advances another player, but the batter himself goes out. Now going without and giving up are, in themselves, naturally unpleasant to saint and sinner. No one naturally enjoys self-surrender, self-privation, self-impoverishment, self-exclusion.

This is exaggerated, you feel? Well, a layman wrote in *America* not very long ago (Apr. 7, 1945), that "'sacrifice' as self-denial is disagreeable, and as worship, it seems as the foolish act of primitives."

> Perhaps one reason why we do not appreciate the Mass (he says) is that we do not understand the 'sacrifice' part of it. Catholic children have always been brought up in the notion that sacrifice means doing without candy during Lent, or in 'making the sacrifice of going to church on a bitterly cold morning.'
>
> I have been using a Missal fairly regularly for the last fourteen years and only now am I beginning to see the connection between the sacrifices of the Old Testament Jews, the Bloody Sacrifice of the Cross, and the Sacrifice of the Mass.

> I am still vague about why God wants us to offer a sacrifice to Him, why it should please Him, how it honors Him. Benighted savages understand it better than I do, though they sacrifice to idols . . .
>
> Isn't it true that all the prayers of the Mass, all the ritual, are a means to prepare the congregation for the moment of the immolation of the Victim, the 'sacrifice'? I think the result of my education has been to obscure that moment. That moment has been only a little more immediate to me than, say, the *Gloria* or the Preface. These two notions may very well be the reason we do not appreciate the Mass: the notion that a 'sacrifice' is an act of disagreeable self-denial, or that it is the foolish act of a primitive people who leave food to rot before an idol?

But here the mailman brings us a letter from the Chancery Office, a notice to read next Sunday: "The parishioners are hereby notified that there will be a ten-year moratorium, in non-technical contexts, on referring to holy Mass as a 'sacrifice.' Instead let it be described as the perfect profession of love. Thus, on Sundays the perfect profession of love is offered in this church at seven and eight and half-past nine, eleven and twelve-fifteen o'clock, and, on week-days, at six-thirty, seven-thirty and eight-thirty."

The perfect profession of love, the profession of perfect love, love's surest test offered before all, love's fairest flower caught and held, love's whitest ardor burning bright, love's deepest passion, God-like love. Love itself has its instinctive language the whole world over, from infancy to second childhood, and from one end of the cultural scale to the other, all peoples know the language of love, or rather, I should say, the languages of love, for love speaks *three* languages: it begins with *words;* it goes on to *giving presents;* and perfect love will *culminate in service.* The most elemental thing about love is that it refuses to be silent: it *will* declare itself, and it will *find* the way, the *best* way to disclose its message. The readiest medium, of course, is speech, and lovers exhaust the resources of the dictionary in trying to find words capable of embodying the full reality of their love. But love is never satisfied that words can do it justice, and feels that there must be a natural sign-language more expressive here than words. So, in the second stage, so to say, love turns to giving gifts, feeling that the present is the love embodied, the love made tangible, transferable. Even the baby in arms will pick a frayed thread from mamma's dress and give it to her with a smile; and I dare say that even in a baby-way it knows that the frayed thread has no special value by itself, but given with a smile it becomes a vessel full of love. Growing love struggles ever with the problem of finding the best gift, the most eloquent gift, the least unsatisfactory gift as it in turn tries saying 'it' with candy, with flowers, with jewelry, all of which have their own appropriateness, all of which have their own limitations in voicing the full message of perfect love.

If this love be such that the lover is ready to put the whole of his

future at the feet of the beloved, what, then, is the symbol of his choice? Does he not go to the jewelry store and purchase a diamond ring, something exquisitely precious in its own right, but a thousand times more so by reason of the *life-long service* which it pledges? And when the preliminary promise is later fulfilled, is not the wedding-ring the traditional pledge of a life of service for one another? Is it only the love of husband and wife that has such symbolic expression? Is not the nun's veil a similar pledge of selfless love dedicated to fullest service? Is not the monk's scapular a similar sign to the world that love has led him to make of his life a lasting holocaust of service? Is not the priest's collar a similar token of love's yoke freely assumed, joyously borne, honorably professed? In religion or out of it, the human heart can voice its love in words, in gifts, and in service: *that* is the finest *gift*, which, given with suitable *words*, betokens life-long *service;* that is the *fullest* love that lives up to its pledges.

Theology can instruct us that the love of the creature for the Creator is compounded of *four* elements ordinarily found in combination, adoration, thanksgiving, petition, reparation, and the sum-total of these is love. We adore Him because He is God; we thank Him because He is good; we petition for ultimate union with Him in Heaven and fuller union meanwhile with Him on earth; and we regret that God's goodness has been outraged by sin, especially by our own deplorable sin.

Yes, Theology instructs us that the Mass is the perfect act of love, inasmuch as in it Christ, our sovereign Priest, pays the Heavenly Father the tribute of supremest honor, devotion to the Deity conceived and expressed with infinite ardor. Too, the Mass, by rendering God such homage, and the atonement of Calvary all over again, propitiates His sovereign Majesty, and satisfies for our sins, great and small, winning actual graces for us all the while, unto the remission of the punishment due to our sins. Nor is this all, for by reason of Christ's infinite contributions, the Mass is irresistible in its pleading on our behalf. Theology assures us of all this with the certainty of faith, but when we come to the sovereign task of loving God, we have only the same psychological resources for expressing this *love* as all other love, there remain words, and presents and service, and the greatest of these is service. Words are good, for a beginning; presents are better, in following through; and service is best in translating the love into living.

If we ask the theologians what they consider religion's highest and best expression, their reply is unanimous and instantaneous: "Religion's highest and best expression is to give God a present that betokens completest surrender to His service." But we have been forgetting that letter from the Chancery Office, that Mass is to be called these next ten years 'the perfect profession of love.'

"Sacrifice to your God" was a law written on the very human

heart by the Creator, and a law explicitly revealed by the Creator. It was a law (to limit ourselves only to the chosen People of Old Testament times) that reached from end to end mightily and included every Sabbath, every month, every season, every year in its endless calendar; that enjoined appropriate oblations for every incident of moment in the ordinary or extraordinary rhythm of living: at every turn the pious Jew was bid to lay on God's holy altar one of God's choicest gifts in token of self-dedication to God's service, and as a plea for God's choicest blessings in return, the greatest of which is love.

The gift had to be the best of its kind, for is it not the token of perfect love? Love will give all of its substance, and count it as nothing. A spotless lamb without blemish, or other valuable and prized food-animal it usually had to be, so that its vicarious blood-letting would help to blot out one's sins, and win His loving forgiveness. A sizeable victim it had to be, as a rule, for the last phase in the ritual of presentation was that the victim-as-belonging-to-God was eaten as sacred food, to put the worshipper and the priest and the associate worshippers into communion with the Godhead. "Wash me *yet more*, cleanse me from even my hidden and unknown sins, take away my sins, restore me to Thy grace!" — such was the endless burden of the worshippers' prayers, for these sacred gifts of olden times had no *inherent virtue in themselves* actually to take away the sins of the world. The best gifts that human love could give were appraised by St. Paul as 'weak and needy elements' (Gal. 1/4, 9) incapable of achieving the desired effect.

That is why, when the Word was made flesh and pitched His tent in our midst, the first recorded words of the Saviour on entering this world were,

> No sacrifice, no offering was Thy demand,
> Thou hast endowed Me instead with a Body. (Heb. 10, 5)

Endowed me instead with a body, that could be buffeted and scourged, and nailed to the Cross in token of perfect profession of love:

> What has revealed the Love of God,
> here we are concerned,
> is that He has sent His only Son into the world,
> so that we might have life through Him.
> That love resides, not in our showing any love for God
> but in His showing love for us first,
> when He sent out His Son to be an atonement for our
> sins. (I Jn. 4, 9, 10)

Did not St. Paul exclaim in loving amazement at his prodigality:

> He did not even spare His own Son,
> but gave Him for us all,
> and must not that gift be accompanied by the gift of all else?
> (Rom. 8, 32)

St. John the Beloved summed it all up in those few short words when he reflected on all this:

> God has proved His love for us
> by laying down His life for our sakes. (I Jn. 3, 16)

And what He first did on Calvary at the actual cost of His life, He does in every Mass, with loving self-surrender no less for that it does not here and now cost Him death. The fullest love and best expressed! The world may last a thousand thousand years, no finer proof of love will ever be afforded than the Body that was bruised on our behalf, the Precious Blood that was poured out to wipe away our sins, and that Action repeats itself in every single Mass.

Venite, Missa est: See, Heavenly Father, Your children of adoption from all the ranks of men, joyously come to testify our common love for You. What is it but love we testify in our contrition, *mea culpa, mea culpa, Kyrie eleison*, Lord, be merciful to us, poor sinners. What but love we sing in the adoration of the *Gloria*, we praise Thee, we bless Thee, we glorify Thee? What but love prompts us to thank Thee for Thy great glory, feeling that it is right and proper that we always and everywhere give thanks to the Lord our God? What but love bids us ask for everlasting union with God in Heaven, and closer union with Him even here on earth through Jesus Christ, Thy Son, but our Lord, our Priest and Advocate? See, Lord, Thy children come to testify their love of Thee.

God the Father makes reply: "These are fair *words* of love you bring, words that sound in turn saving sorrow for sin, and adoration, and thanksgiving and filial petition. Love does not stop at words. Would you know, in a single fact, the surest proof of love in all the world? Then listen to the page of Holy Writ now read to you, and hear again that you, even you, are My children of adoption, and that I loved you so much I even gave you My only-begotten Son, to ransom you from your sins upon the Tree, and what He did there, He will do again now in this very Mass."

God the Son, the Priestly Advocate, is speaking now: "Accept, O Heavenly Father, this Blood that pleads better than Abel's, receive this Body broken then upon the Cross, given now with no lessening of love. And behold in mystic union with Me, the Head, see all the multitudinous members of My Body, the Church, and see *Me* in their poor offerings, and them in Me, and regard not their sins, but grant them peace and union in us. See, how they come with their little offerings, tokens (as they say) of love and of service, gifts given now in pledge of service to follow, man to man, priest to people, husband to wife, parent to child, employer to employee, for by this shall all men know that they are Ours, if they love their fellow-men. Receive them, then, through Me, with Me, in Me."

"Son of My Love, in Whom I am well pleased, how shall we show the sons of men the social lessons of the Mass?"

"Heavenly Father, am I not still the bond of their peace? Have I not made the peoples one (Eph. 2, 14)? In bringing them, all these numberless individuals, into union with *Me*, do I not bring them into union with each other? United to Me in Communion, are they not thereby united amongst themselves? Loving Me, will they not eventually learn to love all My members too? Just as in loving My humanity they are caught up to the love of things unseen; so, in communicating with Us through My humanity, they will learn this new commandment, that they love one another. Listen; it is the 'new song,' the grand hymn of praise, sung wherever men meet on Sundays, or weekdays, to share in the perfect profession of love. *Venite, Missa est.*

Father Johnson: Thank you very much, Father Ellard, for a beautiful paper. I think we can always depend on Father Ellard to be stimulating. Has anyone any questions to ask or any points for discussion?

Miss Joan Morris, of London. In seeking new terminology for the Sacrifice of the Mass, was it not a bit dangerous to get away from the very essence, which is the folly of the Cross? The idea of folly is a great protection of the idea of sacrifice. The Mass is the expression of love of course, but to the Gentiles it was folly, and to the Hebrews it was the stumbling block. And today, of course, it still is a stumbling block and it still is a folly, and we don't want to take away the terminology which expresses the folly.

Father Ellard: I should be the last to seek to hide the folly of the Cross, but I merely advanced the suggestion that if we forced ourselves for a time to think of Mass in this new term, as the perfect expression of love, it would also teach us a good deal, I am sure, about the folly of the Cross. Greater love than this no man hath. And Christ Himself appealed to the Cross as the greatest expression of His love. But candidly, how many of our Sunday congregations, ourselves included, are so vididly conscious, always and at all times, that the Mass is actually the folly of the Cross renewed here and now and perpetuated? Of course we believe this, but believing and realizing aren't just the same. Certainly a good deal of grace that will accompany our praying and worship will be dictated not only by what we believe but more by what we feel and realize, then and there. In suggesting that the Mass be also termed the perfect profession of love, it surely was not my intention to cover the Cross; or to abstract from the Cross, or in any way to mitigate the Cross; but merely to remind ourselves that it was the Cross that gave us the Mass; and the Mass that perpetuates the Cross, and that in both cases we have on Christ's part and on God's part and also on our own part the perfect expression of love.

Reverend Wm. Busch, of St. Paul: We have two words here, "love and folly;" and I am reminded of some one who used the two words together: St. Theresa in her prayer that she might love even unto folly.

Rev. Gilbert Stack, O.S.B., of Sturgis, S. D.: Such expressions as love and folly are very fine, but I don't think they bring out the idea of sacrifice. I don't think we are going to get our people to understand sacrifice any better by dropping the word. The most vital and ancient meaning of the word is the one we apply to our Sacrifice of the Mass. I think it would be sufficient, instead of speaking so often of the "Holy" Sacrifice of the Mass, to emphasize that word Sacrifice more, and tell what that Sacrifice means. I rarely miss an opportunity in talking to non-Catholics about religion to mention this point. It is certainly true that we have something here which is unique in the Christian world. Our emphasis is on sacrifice. God said, "I am the God of Sacrifice." We Catholics are the only ones who even pretend to put any emphasis on this word today. In that word sacrifice, in bringing out the various aspects of its meaning, we can't miss the main point, the recognition of the Supreme Dominion of God. When we take something which we have dominion over and destroy it, to show that God's dominion is really more important than ours, it is more than just symbolism. In the Mass that something which is ours has been turned into Christ. Our offering is united with that of Christ, who offers Himself as the Victim, acknowledging for all mankind the dominion of our Heavenly Father.

Rev. Joseph A. Newman, of Shively, Ky.: In order that Father Ellard's definition of the Mass — "the Mass is the perfect profession of love" — may be appreciated, it is necessary to know the definition of Love. As the word is generally used, it means only an emotion or feeling. For its meaning in religion, we have to go back to St. Thomas, who defined love as an "impulsus appetitus ad bonum." This definition includes not only an impulse of the emotions but also an impulse of the will towards good.

Rev. John McAstocker, S.J., of Portland: One of the principal objections this morning about the use of the word sacrifice I understand to be the misuse of it, especially by the children. I think if the definition of sacrifice as given in our catechism were brought home to the children with a realization of the full meaning of it, we would have no difficulty in continuing to call the Mass the Holy Sacrifice of the Mass. From earliest times sacrifice was offered to acknowledge God's supreme dominion over us. I think that if we would stress the real meaning of sacrifice, and accustom the people and the children to proper use of the word sacrifice, there would be no need whatsoever of changing the name hallowed by the centuries, the Holy Sacrifice of the Mass.

Rev. John Coffield, of Los Angeles: Why not compromise and call it "Sacrifice of Love?"

Rev. Maur Burbach, O.S.B., of Conception: It seems to me that Father Ellard showed the solution to this problem in the beginning, when he quoted

St. Thomas as saying that many terms are used simply because one term cannot adequately express what the Eucharist is completely. So it would be a serious mistake I think if we got the idea that one term should replace another. I am sure that Father Ellard has no such intention. Both terms are correct, each term expresses one aspect, and the more terms we have perhaps the better. In the beginning it was called "the breaking of the bread;" then, "the love feast;" it was later called "Eucharist" or "Thanksgiving." It has had many names down through history. No name is complete or perfect. And so it is certainly the Sacrifice, it is certainly the Holy Sacrifice, it is certainly the perfect profession of love. It is all these, and yet no one name is adequate.

Father Ellard: Among the various names that St. Thomas thought it necessary to justify as correctly applied to the Eucharist, none of them is directly scriptural, none of them is directly revealed. All of them taken together throw light on this Mystery of Faith, which is really too big to be compassed by any one term. All of them have grown into our Catholic thinking. The word that I half suggested that we put on the shelf for ten years, the term "sacrifice," is not *directly* and *expressly* revealed as applied to the Eucharist. It was seen to be a sacrifice from the words Christ used in instituting it. He did not say, "This is a Sacrifice," but the words He used indicated that it is a Sacrifice, and it is immediately recognized as such. I was similarly proposing that we try to sharpen our knowledge of sacrifice itself, giving it a little fresh meaning by reminding ourselves it is the fullest profession of love and consequently the highest bond between God and man.

That other term that in course of time grew up, "Communion," has a definite meaning that needs to be refreshed. We do not think of Communion as a function of uniting us to each other. We think almost exclusively of Communion in its function of uniting us with God. That's union. It's communion with God, but it's not communion with men. St. Thomas says the word Communion was chosen to express the notion of its being a common bond amongst us all. In the encyclical on the Mystical Body our Holy Father gives us in present day terminology a little lesson on the Holy Eucharist and he says in two separate passages that the purpose of Holy Communion is to unite us to each other as well as to God. Would you and I have phrased it like that if we had started to write a sentence on Communion? Would we have mentioned union amongst ourselves, even before mentioning union with God? The Holy Father did. It was to force us to stop and think. Endeavoring to force ourselves to stop and think, we may ask, what is this "sacrifice" we offer? Is it not the perfect profession, perfect demonstration of love?

Nor did I leave love undefined. I said that the love of the creature for the Creator is made up of four elements. The Algebraic formula is: A plus Th plus P plus R equals L. A: Adoration; Th: Thanksgiving; P: Petition; R: Reparation. Added up they make love. Our Lord and the Blessed Virgin and the angels begin their love with adoration and thanksgiving. I know where you and I are likely to begin. We pray the prayer that is better described as "Give me." We must learn to adore and thank and make reparation also, if we are to profess our love.

(*Recitation of Sext*)

AFTERNOON SESSION

(*August 19*)

Chairman: Rev. Justin Mulcahy, C.P., of Boston

(*Recitation of None*)

WITH CHRIST IN THE MASS

Rev. Godfrey Diekmann, O.S.B.
Editor of *Orate Fratres*

Perhaps it will not be superfluous to begin this talk by recalling that the holy Eucharist (understood in its full meaning, as Sacrifice as well as Food) is a *sacrament*. Now sacraments are external signs by which Christ the God-man carries out and applies His work of redemption through the centuries. Christ's promise, "I shall be with you all days even to the consummation of the world" (Matt. 28: 20), refers not merely to His guidance of the Church in doctrine and morals. He came to give *life*, and to give it more abundantly. He is with us, He is operative in our midst, above all in the sacraments, whereby He gives us the more abundant life.

This is simply another manner of saying that Christ is the chief minister of all the sacraments. Christ in His passion and resurrection (which summarize His redemptive work) reaches out into time, embraces man, consecrates man, lifts man up to identify him more and more with Himself. "The Word became man, that man might become God," St. Leo the Great loved to remind us. Christ is the *Way:* not merely God's way to us, but our way to God. Through the sacraments we can enter upon and walk that way.

In other words: although the sacraments are "*propter homines*," for the benefit of man, inasmuch as they are channels of grace, or the way of God's grace to us, that is not their ultimate and most important purpose. (Perhaps we have been accustomed to regard them too exclusively from this aspect: we like to apply the pragmatic test: what's in it for me, or at best, for us?) Not man is the real, final *terminus* of the sacraments, but God. We do not merely *receive* the sacraments. But by every sacrament we are lifted up, Christ lifts us up, unto God. By every sacrament we become more intimately identified with Christ our High Priest and Head, that, being one with Him we may join Him in His foremost and most

essential task: to give glory to the Father. In fine: every sacrament is in its ultimate and deepest purpose *worship*.

The Eucharist of course is the center and climax of the sacraments. It is Christ's great Sacrifice re-enacted. Father Ellard spoke of that this morning. At the Last Supper Christ commanded: "Do this in memory of Me." And the Church carries out that command, does it, in holy Mass. That the Eucharist is the Sacrifice of Christ, which the Church, in Christ's name and in His person, offers to God the Father, belongs to the ABC's of our religion. It has been expressly defined by the Council of Trent. It is the cornerstone of our Christian life and worship.

Our question this afternoon is: What part precisely have the people of God, the congregation, the laity, in this Sacrifice?

Before answering, I would like to make clear what I consider a basic distinction. In every sacrifice there must be two things: (1) the act of offering (which presupposes an offerer), and (2) the thing offered (the victim).

(1) As to the *offering* in the Eucharist. Christ on Calvary offered the all-perfect Sacrifice of His body and blood for us, *pro nobis*. "For us" means, however, not only for our benefit, but also *in our stead*. That is precisely why He became man, that, as Head of the sinful human race, as *representing* us, He might offer this Sacrifice of reconciliation and of new life. In the Sacrifice of Calvary He offered in our stead. That is to say, all of us were implicitly offering through Him. And Calvary is re-enacted in holy Mass as Sacrifice primarily that what was done by sinful mankind *implicitly* on Calvary, might now be done by them explicitly, consciously. On Calvary, by the very nature of Christ's Sacrifice, we were implicitly co-offerers with Christ. In holy Mass, we are privileged to co-offer the Sacrifice with Him explicitly, as responsible human agents, with understanding and grateful hearts. (I shall come back to this point later.)

(2) As to the *Victim offered*. There is only one Victim that is capable of reconciling man and God, and that is Christ: the Lamb of God who taketh away the sins of the world. The blood of Christ alone is able to wash away our sins; and its value is superabundant. "Behold the wood of the Cross, on which hung the Salvation of the world. Come, let us adore." There is only one Mediator of the New Testament, only one Victim, unique and absolute, and that is the Man-God Jesus Christ.

In holy Mass, therefore, the re-enactment of Calvary, we can and must be co-offerers with Christ; but we cannot be co-victims in the same sense. We come to Mass in order humbly and gratefully to join Christ in offering *His* sacrificial body and blood. Holy Mass is the rite by which Christ is offered to the Father. When we join in that offering, we should of course strive to unite our minds and

wills *with the Victim*. Like the drop of water mingled with the precious wine, we as it were "hide behind" the all-perfect Victim, we ask to be accepted by the Father in union with Christ our sacrificial Gift. And the fruit we personally derive from the Sacrifice will be in exact proportion to the victimhood of our hearts. But we can add nothing to that perfect and all-holy Oblation. In more precise terms: we are true, actual co-offerers with Christ; but we can be co-victims with Him only in what we might call a moral sense. Or to put it in another way: holy Mass is a golden opportunity for us to be co-victims with Christ, an opportunity that dare not be neglected; but holy Mass *in itself* is solely and alone the offering up of the unique and infinitely holy Victim which is Jesus Christ. We come to Mass to offer Christ to the Father.

Now to come back to the main point of this talk. How, and by what right, can and should the laity actively co-offer the holy Eucharist with the priest, with the Church, with Christ? That they can and should do so needs little proof. We have already seen that it is demanded by the very nature of Christ's Sacrifice. For He offered *in our stead:* which means that we must now consciously join Him in that act of offering.

The matter is made clear to us beyond the possibility of doubt by the prayers of holy Mass itself. Again and again the priest uses the word "*offerimus*," "we offer." No other thought, in fact, is so often repeated or given such prominence in the ordinary of the Mass. Nor can the *offerimus* be explained away as a mere majestic plural, or as a relic of the time when Bishop and priests concelebrated (so it would refer only to those in Holy Orders). Because at least twice, in the Canon itself, it is expressly stated that the *people* themselves also offer. In the first Memento prayer, the celebrant prays: "Be mindful, O Lord, . . . of all here present, . . . for whom we offer, or *who themselves offer up to Thee this Sacrifice of Praise.*" [1] And the prayer immediately following the Consecration states: "Wherefore we Thy servants, and *likewise Thy holy people*, . . . offer unto Thy most excellent Majesty . . . a pure Victim. . . ." (Note also that it is the divine Victim they are said to offer: not just themselves.) The doctrinal weight of these two texts can hardly be exaggerated. For the official canon of the Church's prayer is an infallible expression of the Church's faith ("*lex orandi — lex credendi*").

[1] It is of considerable interest to note that originally only the second clause, "who themselves offer up to Thee this Sacrifice of Praise — *qui tibi offerunt hoc sacrificium laudis*," was contained in this prayer. But already in Carolingian times, when active participation of the laity had largely lapsed, some clerical minds felt disturbed by such a clear statement of the laity's role in the Sacrifice, and the clause "*pro quibus tibi offerimus* — for whom we offer" was added. (In some cases, indeed, the "offending" clause was entirely omitted.) This addition very likely goes back to Alcuin (d. 804), certainly to his circle. — Cf. J. A. Jungmann, S.J., "Die Abwehr des germanischen Arianismus und der Umbruch der religioesen Kultur in fruehen Mittelalter," *Zeitschrift fuer kath. Theologie*, Vol. 69, No. 1 (1947), p. 95.

As one instance of how traditional this manner of speaking is, I will quote from the Doctor of the Eucharist, St. John Chrysostom — a doctor, incidentally, who stands for down-to-earth, literal language and interpretation as against the Alexandrian metaphorical trend. In his eighteenth homily on Second Corinthians he writes:

> It is true that at the heart of these tremendous mysteries (of the Eucharist) the priest prays on behalf of the people — but the people also pray on behalf of him: that and nothing else is the meaning of the response "And with your spirit." Even the Eucharist [the prayer of consecration] is a common prayer; the priest does not give thanks alone but all the people with him. I admit that it is the priest who takes the leading part, but please notice that he does not begin the eucharistic prayer until you have given him leave by declaring that to do so is a worthy and righteous act [a reference to the "*Dignum et justum est*" response]. You need have no surprise that the people join in with the priest when his own voice is joined with those of the cherubim and all the heavenly host in the holy song of the angels [the *Sanctus*]. I have said all this, my brethren, in order that each one of you, even he who feels himself the lowliest of all, may be attentive at these holy Mysteries, that we may realize that we are all one body. . . . So do not leave everything to the clergy but interest yourselves in all that is the concern of the whole Church, as befits those who form but one body.[2]

And even more clearly, as it were bringing all tradition to a head, Pope Pius XI in his encyclical on the reparation due to the Sacred Heart ("*Miserentissimus Redemptor*," May 8, 1928) declares:

> The Apostle admonished us that . . . having become partakers in His holy and eternal priesthood, we should offer up "gifts and sacrifices for sins" (Heb. 5: 1). For not only are they partakers in the mystery of this priesthood and in the duty of offering sacrifices and satisfaction to God, who have been appointed by Jesus Christ the High Priest as the ministers of such sacrifices, to offer God "a clean oblation in every place from the rising of the sun even to the going down" (Mal. 1: 10), but also those Christians called, and rightly so, by the Prince of the Apostles, "a chosen generation, a kingly priesthood" (1 Pet. 2: 0), who are to offer "sacrifices for sin" (Heb. 5: 1) not only for themselves but for all mankind, and this in much the same way as every priest (*haud aliter propemodum quam sacerdos omnis*) and "high priest taken from among men is ordained for man in the things that appertain to God" (Heb. 5: 1).

This passage moreover occurs in a second nocturn lesson of the fourth day in the Sacred Heart octave, and thus gets additional force from its liturgical usage.

Rightly, therefore, from most ancient times, the celebrant has

[2] Migne *P.G.* 61, 527. The translation is quoted from Donald Attwater's *St. John Chrysostom*, Milwaukee, 1939, pp. 193ff.

always invited the congregation: "*Gratias agamus Domino Deo nostro*": let us together offer this rite of Thanksgiving, this Eucharist. And when the great prayer-act of Thanksgiving has been completed, all the people should give witness to their participation by answering "*Amen*" — that is to say: "You have spoken and acted for us too." (Cf. the importance attached to this "Amen" by St. Justin Martyr in his *First Apology*, ch. 65.)

A recent author, considered by many as the outstanding modern theologian of the Mystical Body, the Jesuit Fr. Sebastian Tromp of Rome, does not hesitate to say: "That both the Church herself, as well as the faithful, the members of the Church, actually offer in the Mass, must absolutely be held, and cannot be denied without grave rashness." [3]

Active participation of the laity in offering the holy Sacrifice is not therefore just a concession, or a means devised to keep the congregation attentive and perhaps more interested. It is demanded by the very nature of the Mass; it is demanded by the very dignity of Christians as members of Christ.

The *theological basis* for such co-offering is the fact that all baptized by virtue of their baptism have become members of Christ the High Priest and consequently share in His priesthood. This is ordinarily called the doctrine of the general priesthood, or perhaps less happily, the doctrine of the lay priesthood. We all know St. Peter's famous words concerning it: "You are a chosen generation, a kingly priesthood, a holy nation" (1 Pet. 2:9; cf. also 2:5). St. John too refers to it no less than three times in the Apocalypse (1:4–6; 5:9–10; 20:6). Of these, the first is perhaps the most striking: "Grace be unto you and peace . . . from Jesus Christ . . . who hath loved us . . . and made us a kingdom, and priests to God and His Father." This passage was, by the way, incorporated into the liturgy of the Feast of the Most Precious Blood and of Christ the King, during the pontificate of Pius XI, the pope of Catholic Action, thus emphasizing its actual, present relevance.

The testimony of tradition about this doctrine, which still seems so "new" to many of us, has been gathered by several Catholic authors within the past decade. For our purposes it will suffice to cite, first of all, the greatest Doctor of the East, St. John Chrysostom: "You became king, priest and prophet in the bath of baptism." [4] Then St. Augustine, the greatest Doctor of the West: "In the same manner that we call all Christians, because of the mystic chrism, so we call all priests, because they are all members of the one Priest." [5] And finally St. Jerome, the jealous custodian of traditional

[3] "Quo sensu in Sacrificio Missae offerat Ecclesia, offerant fideles," *Periodica de re morali, canonica, liturgica*, Vol. 30 (1941), p. 266.
[4] *In 2 Cor.*, hom. 3, 7; Migne *P.G.* 61, 417.
[5] *De Civitate Dei* 20, 10; Migne *P.L.* 41, 676.

teaching and prince of Scripture scholars: "The priesthood of the laity, i.e., baptism." [6]

The Scholastics, in their turn, contributed to the development of the doctrine in terms of the sacramental character. St. Thomas Aquinas with his characteristic precision states simply: "The sacramental character is nothing else than a certain participation in Christ's priesthood, deriving from Christ Himself." [7] I might add that insofar as Luther and the Reformers insisted on the general priesthood of the laity they insisted on good Catholic doctrine; their error lay in extending it unduly, in denying the specific powers of the priesthood of Holy Orders. But since they denied also the reality of the Sacrifice, they emptied even the "lay priesthood" of its most precious content and meaning.

In reaction to the Protestant abuse of the term "priesthood of the laity," however, Catholic authors until very recent times not only stressed the special dignity of Holy Orders, but also tended to underestimate the general priesthood. Because St. Peter in his famous text exhorts the laity, "a holy priesthood, to offer *spiritual sacrifices*" (1 Pet. 2:5), they concluded that such a priesthood is only metaphorical, figurative: for it can offer, not a real Sacrifice, but only figurative "sacrifices" of good works, prayer, a virtuous life, etc. (e.g. Pohle, the *Catholic Encyclopedia* under "Priesthood," Gihr). This objection has in fact become so widespread that it calls for a word of explanation.

The word "spiritual" (*pneumatikos*) as used by St. Peter is not the opposite of "real," but rather of "fleshly, material" (*sarkikos*, *psychikos*). *Pneumatikos* is used twenty-seven times in the New Testament (not at all in the Old), twice in this chapter of St. Peter. All the other twenty-five passages in no way indicate the meaning "figurative" or "symbolical" or "unreal," but something in which the Holy Spirit, the *Pneuma*, has a part. Why then must we conclude that the texts of St. Peter constitute an exception? [8] Rather, the Eucharist (as the Missal prayers themselves give testimony) is a "spiritual food" and it is *the "spiritualis hostia."* It is gratifying to note that the two most recent commentaries on St. Peter's First Epistle, one by a Catholic and the other by an Anglican, both conclude that his phrase "spiritual sacrifices" refers to the Eucharist at least inclusively if not primarily. The matter is placed beyond dispute for us by Pope Pius XI's encyclical quoted above: for he bases his statement about the laity's co-offering the eucharistic Sacrifice directly on St. Peter's text.

The exact *manner and extent* of the laity's sharing in the priesthood and in the offering of the Sacrifice is of course another matter,

[6] *Contra Luciferianos* 4; Migne *P.L.* 23, 158.
[7] *Summa Theologica* III, q. 63, a. 3.
[8] Cf. E. Niebecker, *Das allgemeine Priestertum der Glaeubigen*, Paderborn, 1936, pp. 90ff.

and one too vast and theologically involved to treat in such a paper as this. It may however not be out of place to suggest an approach to a solution. Perhaps it would clarify the question to say that the term "priesthood" is not identical with "Holy Orders," but is wider. There is only one Priest, Jesus Christ, and consequently one sole Priesthood in the New Dispensation. His members share in that priesthood in progressive degrees: by the characters of baptism and confirmation for the laity — a partial sharing; by the character of Holy Orders, which confers the fulness. That is to say: although all three sacramental characters confer a true sharing in Christ's priesthood, baptism and confirmation do not mean a participation in the specific powers of Holy Orders.

Applying this to the holy Eucharist, we may conclude that, as Christ on Calvary offered the Sacrifice for our benefit, but also in our stead, so the ordained priest in Holy Orders offers, like Christ, in the name of and in the stead of the entire holy people, the congregation of the laity. But precisely because he ministers not only for them but in their stead, the laity can and should actively and intelligently participate in these holy Mysteries. To use the words of St. Robert Bellarmine, quoted by Fr. Tromp in the article already mentioned: "As Christ offers through the priest as through His inferior, so the faithful offer through the priest as through their superior" (p. 271). I think the matter can be summarized succinctly by accommodating the final doxology of the Canon: "*per ipsum, et cum ipso.*" The laity truly offer the Sacrifice — they offer *with* the priest; but they cannot offer with him, except by offering *through* him. And both together, priest and people, *in* the one High Priest, Jesus Christ, offer to the Father, to whom be all honor and glory.

THE SCENE OF THE SACRIFICE

Mr. Barry Byrne
of Chicago

It seems to me that a talk such as I am to give could well start by clarifying the position of architecture and the arts in their relationship to the Liturgy. That relationship is an aesthetic one. The Liturgy, of course, is an art form in itself. It is, strictly speaking, the one pre-eminent Catholic Art. It is a product of the Church in its corporate form. Architecture and the arts, in contrast, are not so much Catholic as they are arts used for the purposes of the Church. This is an important distinction and one that is often for-

gotten. It is a distinction the artist and architect need to keep very much in mind so that they may explore the full extent of their arts to the end that these may best serve the Liturgy. For in the design of churches the Liturgy is the pre-eminent factor, the dominant factor, the determining factor. Architecture starts its legitimate work by being an accommodation for the Liturgy — an instrument for the performance of the Liturgy. That however is only the beginning, for like all mundane activities, architecture has its own separate field of action, its own scope. Architecture, therefore, takes on a development which is not, strictly speaking, liturgical. It is, or should be, architectural. But its beginning for a church is in the Liturgy and the measure of its success, even of its success as architecture, depends on its consistency with the Liturgy, on the accentuation of its unity with the Liturgy.

The Liturgy, therefore, is antecedent to the architectural form of the church. It is essential that an architect fully realize the aesthetic content of the Liturgy. For the Liturgy, as we see it, is a work of art. It has a definite aesthetic quality that may be analyzed and described, just as a piece of architecture, a painting or sculptured figure, may be analyzed and described. What do we find, therefore, when we analyze this work of art that is the Eucharistic Liturgy? We find that it is the weaving of horizontal and vertical elements that are moving figures in which the vertical is accentuated. This accentuation is made more important by the verticality of the ministering priest, echoed in a lesser degree by the figures of the servers. The horizontal element is that of movement on the predella of the altar as the ministering priest goes from point to point in the action of the Mass. This horizontal element, in the artistic composition, has the quality of breadth, of liberalizing horizontality that creates a reposeful character. All of this horizontality is accentuated by the vestments of the priest and intensified by the periods when he is not in movement. The transition from fixed positions to those of movement are, or should be, so graduated that there is almost no perceptible division between a reposeful, fixed position and one of actual movement. As an art form it requires continuity. This character of horizontality is the background element in the liturgy and it is further emphasized by the predominant horizontality of the altar itself. The action of the servers is a minor echo of the main action which takes place on the predella, or altar platform.

There is this difference between the plastic arts, such as painting and sculpture, and an art such as the Liturgy, which is based on movement of figures. In the plastic arts, background and foreground are relatively distinct things. An art based on movement, however, is quite different because action and time are involved and these create possibilities that do not appear in the static, plastic arts. A figure involved in such an art of movement, therefore, may of itself create

both a background and a foreground. And the ministering priest creates a background by those movements which are horizontal in character and which in turn, by contrast intensify the verticality that his figure creates. Vertical movements are the ascent and descent from the altar, genuflections, the elevation, the benediction, etc. In a general way, horizontality creates a reposeful feeling while verticality creates one that is more ecstatic and exciting. Artistic unity is achieved by a nice balancing of horizontal and vertical factors so they contrast with one another, yet, as we might say, hold together. They are woven together so that all are part of one artistic fabric in which the accentuation of the ecstatic verticality is just sufficient to give it an emphasis that is still not an over-emphasis. This, of course, is an analysis of the liturgical action of a low Mass. A solemn high Mass differs only in the greater complexity of the movements of minister, deacon, sub-deacon and servers and by an appreciable increase in the elements of horizontality and verticality. The added verticality in this last instance is what makes a solemn high mass more aesthetically exciting than a simple low Mass.

We all know that the art and architecture of a church may either augment our perception of the Liturgy or reduce that perception. That is a power that lies in the aesthetic character of architecture. The accepted connotations of aesthetic make it a rather dangerous word to use these days as it is so often misunderstood, or wrongly applied. Perhaps I should say, applied in a too limited sense. Aesthetic character is usually considered to mean adornment of a church edifice, what we might term the trimmings of a church. Unfortunately, trimmings better describe what is often done to our churches than either aesthetic development or art. People, and this includes artists as well as churchmen and sisterhoods, are inclined to consider each thing added to a church as if it were independent of the total of the church design. Of course, this is fatal to all ends, both Liturgical and artistic. The ultimate, the supreme aesthetic value, lies in a higher unity, in which all parts of a structure, be they practical or ornamental, are unified to serve a common end. And this common end in a church is the clarification and accentuation of the Liturgy. Architecture must start from the Liturgy and its very value as architecture depends on its final unity with the Liturgy.

I do not suppose that there is anyone here who will disagree with what I have said, as a statement of principle. I can scarcely see how persons devoted to the Liturgical Movement can do other than accept it. Our actual practice, however, is almost entirely contrary to the principle. In fact, in my own work, there is always a great problem in putting this principle into practice because no one seems to understand what is required to put it into effect. People still regard the adornment of a church as a super-shopping opportunity. They also are very much inclined to treat the matter as people do

the decoration or furnishing of their homes. And that, we know, better illustrates the shopping instinct than any artistic end. The agglomeration of irrelevant matter in homes is still conspicuous although we can congratulate ourselves that good sense has made this condition less obnoxious than it formerly was. Economic conditions, and the need for efficiency has brought this about, rather than the explicit improvement in taste.

Most churches reflect this shopping instinct, which no one admires, at least theoretically. In practice however, it dominates most action in church adornment. Even when this instinct is accompanied by taste, or, in rarer instances, genuine artistic judgment, the result is a strongly marked irrelevancy. The artistic judgment has not been devoted to a particular end. As a result, neither is the liturgical purpose of the church augmented nor are the ends of art served. For we must remember that a church is not a museum and that the mere assemblage of superior, individual pieces of art in it represents little more than a sop to the vanity of the person who collected them. They do not actually touch the problem at all. And we can with profit remember that, while shopping is a very diverting matter and the possession of money with which to shop is extremely agreeable, these have very little actually to do with this problem we face. And this problem I will reiterate is to design and adorn a church to house the Sacred Host — and to augment and accentuate the Liturgy.

In connection with this matter it may be also well to mention another fallacy that prevents the attainment of that great thing, a church design unified with the purpose of the Church in the Liturgy. A stumbling block exists in the wrong ideas people have about style. By this I do not mean style as a generic quality. There must always be an effort to achieve that kind of true style. I mean, rather, style in its labelled form: Byzantine, Romanesque, Gothic, Renaissance, Baroque, or Modern. For instance, we are all familiar with churches that have been built in a watered down version of medievalism. This type of medievalism could well be termed the style of the architectural morticians. Embalming has its place but not among the living, and no art or architecture is worthy of serious consideration except it is a living art and architecture. And a living art and architecture for the church must finally owe a tremendous debt to the revived interest and appreciation of the Liturgy. That, rightfully followed in the direction it points, must bring about a living church architecture. And then too, if architecture finally again lives, a living graphic art will inevitably accompany it.

People are usually mistaken about the importance of styles, and a great and misdirected effort is often made to secure ornamenting parts that match the initial mistake in adopting a dead style. The result is a consistency in the quality of death. This is not a valid consistency, but persistence in a folly. For we must remember that

styles are evanescent matters, they come and go, and once gone they are meaningless. This is equally true of architectural modernism although, mixed in with its superficiality, its unfortunate response to an advertising form of commercialism, architectural modernism still has something of that precious element that allies it to current experience and therefore to humanity and life. Even its mistakes, its excesses, have more of promise for the future of a living Catholic art and architecture than the imitation of dead architectures. From the inadequacies of architectural modernism, rightly used, a living church architecture can be developed: from dead architectures can only come an increase of death. They lead us into cultural and artistic dead ends.

Beyond the exact form of a church building lies the Liturgy, which transcends in importance and value the mere form or style of a church. That form or style becomes legitimate to the extent it serves the Liturgy. This is an architectural principle and is currently termed functionalism. It is actually medievalism, because functionalism was magnificently exemplified in medieval architecture. It vanished in the Renaissance, and reappeared as an activating architectural principle when the great architect, Louis H. Sullivan, reenunciated it in Chicago, some fifty years ago. All of the virtues of architectural modernism lie in the exemplification of this principle, which Sullivan rightly stated was a rule without exceptions. In a word, it is basic. It is not a style; it is a principle from which a style can be developed. Many people, including architects, speak of functionalism as if it were a style. Functionalism is *not* a style of architecture.

In functionalism, moreover, we find this interesting and significant factor. Its approach to the problem of a creative, living architecture, meets and companions with the liturgical revival. For that, in its rubrical application, is functionalism, pure and simple. In each case it is the purpose that becomes important; style, or treatment of a building, becomes relative. It is not the church building that is the important consideration in a primary sense, it is the Liturgy. If the architecture of a church achieves style it will be because the integration of the forms of the building and their adornment are unified with the Liturgy. This, I hold, conforms to Sullivan's requirement of a rule that permits no exceptions. In it religion and art meet on a common ground and creative impulses have a natural release and are capable of development. If a living Catholic architecture is again to exist among us, the natural release of creative impulses in architecture needs a gravitation-like center, a core of undeniable truth. Otherwise we become involved in mere stylistic excursions into an unrelated, unsuitable, type of arch-modernism. That, I hold to be profitless to religion and architecture. We must return to principle; creative style will then flow from that.

Architecture in its essential character is the aesthetic control of space and form. And what, you may well ask, is definitely meant by space? In architecture that would be defined as the floor area and enclosed height within a building such as a church. All architecture has its beginning, both practical and aesthetic, in arrangements of enclosed space. The exterior form of a building is secondary to it. Adornment of a building in its turn is secondary to the building form. So we see that the aesthetic consideration of space is of primary importance. This is true in all types of buildings but it takes on a new importance in our churches, when we look to the Liturgy for the direction we should take. Like all arts based on movement, the Liturgy is an art form created out of the use of space. It requires area, room for action, even though that action be characterized by restraint and dignity. Design for the liturgy then is primarily design of space. If the plan of such space, as in sanctuaries, is developed out of the Liturgy so that the space itself integrates with the Liturgy, a fundamental rightness has been established. Such a rightness is absolutely essential to a right architecture, and if we have a right architecture, a right use of plastic arts will follow in due order. The creative process in art and architecture will then be under way and will be based on something more than a capricious individualism or an irrelevant modernism.

Modernism is a label, and as such has appeal only because we have the misfortune to like labels. What should be our concern is a living architecture for our Catholic churches. "A living art for a living Church" is a good slogan. As Catholics using artistic discrimination we may differ on how to attain a living art for a living Church, but I think we will all agree that it is a worthy and essential end. And we cannot attain this end by using bad modern ornament in our churches, or by a conformity with certain stylistic clichés which le Corbusier and others have initiated. To build up a contemporary expression in church architecture we must start from the Liturgy. I keep repeating that because it is the most important thing I have to say.

Architecture is the design of enclosed spaces. The Liturgy is an art form developed in space. Being based on movement and action, time is a component part of it. It moves in time and space; it is non-static. This being so, it seems advisable to point out some fallacies that I notice are current about planning areas to receive the Liturgy. One of these is a mistaken assumption on the value of closeness of the altar to the people. As you know, a partial truth has an element of danger in it because one aspect of a matter has been exaggerated to the degree that totality is impaired. As clarity of view of the Mass is the great, desirable thing, we must realize that optical considerations come into play. Not only must one be able to see the minister at the altar, but it is essential that the distance permit a well focalized view. We all know that our view of any object is not improved

by bringing it too close to our eyes. In fact our visual comprehension of it is greatly reduced. For the altar and the Liturgy therefore the distance from the people is controlled by optical and aesthetic norms, not by feet and inches. The mere fact of bringing the altar close to the people does not necessarily improve their view of it. In fact just the contrary may result. The large scaled action of the liturgy requires a distance proportionate to that aesthetic action. And that proportionate distance is determined by art, not by linear dimensions. The answer to the problem of the best relationship of the altar to the people lies in proportion, and proportion is an aesthetic matter.

Another important factor in art is the use of contrasts. All art forms, the Liturgy, painting, sculpture and architecture, derive their interest, their satisfying quality, from the use of contrasts. It is contrasts that clarify a design and make it apparent to us. The clarifying of our view of the Liturgy therefore, depends more on the use of contrasts of an architectural kind than on any other factor, such as distance. Such contrast must exist primarily in space, as that of the sanctuary enclosure. While I would by no means indicate that my own ideas of ways to attain this necessary contrast limited other possibilities, I may point out that the one which we are familiar with does attain this end. The clear unobstructed area between the altar and communion rail has an aesthetic purpose as well as the practical one of giving space for ceremonies. It contributes the element of spatial contrast which makes the ceremonies of the Liturgy clearly apparent to us. The reduction of this space, by moving the altar close to the communion rail, tends to reduce rather than increase clarity of view. If this move is made, then another type of contrast must be substituted. Without contrast there will only be confusion of forms.

It will be seen this brings into question another church plan that is having some publicity and interest. That interest, I may say, seems to be based on a literal interpretation of words rather than architectural actualities. I refer to the idea of placing the altar in the center of the church so that the congregation surrounds it, at least in part. In a literary way that sounds well. But architecture and its basic element of space has its own norms, its own standards, and these are not those of literature. Nor is there any profit in making the considerations around which we develop our churches merely literary ones. They simply fail to apply. Building space is an actuality and must be considered as an actuality. Contrast in space is essential for clarifying and making evident the action of the Liturgy. That clarity is the end most worthy of our thought and effort. Every other consideration, it seems to me, should be secondary to it. If the placing of the altar in the center of the congregation further the end of clarity, it could be assumed to justify such a centrist plan. The problem, however, is by no means solved by merely placing the altar

in the center of a church. A new system of contrasts must be developed for it or it will result in confusion of forms rather than clarity. When the altar is placed at the center it is apt to be forced into visual competition with the congregation itself, who form a background for the altar, to a distracting degree. But we can see such a needed contrast might be achieved by an unusual elevation of the altar predella. As the contrast of unobstructed, clear foreground area is eliminated, that of elevation could then be substituted.

In all I have had to say it will be apparent that I am only considering the Liturgy as it exists and as we know it. In other words, I am an architect and speak as one. I make no pretense to being a Liturgist. Matters having to do with aesthetic considerations fall within the province of an architect's duties. My approach and treatment of ideas, therefore, is limited to the field covered by aesthetics. That field, I may say, is quite extensive enough for any one person. I regret to state that it is a field that has very little actual consideration when innovations in church plans are proposed. The desire for change is an understandable thing, but I think we can agree that change for change's sake is not a very profitable matter. When change serves a valid end, then it can be justified, and only then. That happens to be very good architectural doctrine, but it also has other applications.

My intention, today, has been to direct attention to certain basic principles because if those are right, much good can accrue to our church architecture. And it is very necessary that these principles be clarified and understood. I would even say it is a pressing necessity which we cannot afford to disregard. My own professional life has been devoted to the design and promotion of the idea of a contemporary, creative architecture. These last ten years have seen a rapid and conclusive change in the creative direction architecture is taking. The conception of architecture as a matter of historic style has withered to the degree that it no loger obtains among architects, even among those trained in the historic styles. In addition, young architects being trained in the schools pay little attention to the historic conception of architecture, except in a perfunctory way. A new architecture is in the process of being evolved. The momentum of this movement will not permit deflection. It has both sense and logic on its side. Our problem as Catholics therefore becomes an acute one, for we will, unquestionably travel in the same direction. It is no longer a question of whether there will be a contemporary Catholic architecture. But the character a Catholic church architecture should possess is still a very important question. The answer does not lie in building our churches as variants of commercial modernism and then adding a cross to identify the purpose of the church. We must go deeper than that. We must return to the Liturgy and start from it, for a church is not just another building. It should be

regarded in the light of its sacred purpose and relentless effort be made to create an architecture that will measure up to our deep Catholic regard for all a church means to us.

FATHER MULCAHY: The meeting is open for any comments.

REV. H. A. REINHOLD, of Sunnyside, Wash.: I would like to add an historical footnote to Mr. Byrne's disapproval of placing the altar in the physical center of the church. Sometimes people have claimed that there is a tradition in the Church for placing the altar in the center. They hold up St. Peter's in Rome and several other important churches as examples, but, actually the examples do not prove the thesis. For instance, S. Sophia in Constantinople, with a large dome in the center, seems to the outside spectator to require an altar in the center, but when you enter, you will find that it is an oblong church, with the dome resting on an oblong nave, and that the altar never was in the center. A few other churches like Santa Costanza in Rome are mentioned but are not good examples as they were built as mausolea. Others were built as baptistries. Then there are the two famous examples of San Vitale in Ravenna and the palace Church of Aachen built by Charlemagne. Each of these has an apse which contains the altar and has always contained the altar. We come now to St. Peter's. The answer is the same as for Santa Costanza. St. Peter's in Rome was designed by Bramante and Michelangelo as a mausoleum of St. Peter. The plans were changed more than a century later, by Carlo Maderna, for considerations which have nothing to do with the ideas of the first designers. Not to include the whole area of old St. Peter's into a new St. Peter's, as Michelangelo had planned, seemed irreverent to tradition, and so one of the arms of the cruciform plan was extended.

The arguments which Mr. Byrne has given us should be kept in mind because there are some modern church builders who think that churches become more liturgical if they interpret the word *circumstantes* to mean all around the altar.

Such a ground plan has also some practical aspects which are not in the field of the architects to speak about and which I would like to bring up as a priest. It sets up a division in the community into four or more different sectors. Some will face the priest, some will see his profile, either right or left, and others will be behind him. And to kill the whole idea, it will cause rubrical trouble. Imagine the priest singing, *Dominus vobiscum*, to his whole congregation while standing in the middle of it. Where will he turn?

MR. BYRNE: It would seem to me that if you change the position of the altar you must inevitably expect a new ceremonial action. Now that might be extremely interesting; I don't know. I am not the person to pass on whether there should be new ceremonies or not, and I am quite content with those that I now participate in. But if you change the position of the altar so that the conditions are different, then the ceremonies must start to change, too. Take the instance of the salutation of the celebrant, *Dominus*

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vobiscum it might become a kind of rotary action. In fact a great many things that are proposed in connection with the altar seem to lead to the development of a rotary type of ceremonial. It might be magnificent — there's something like it in the Eastern rites. But then I don't think we are proposing any such changes.

Rev. Bernard Laukemper, of Chicago: We must not confuse the free-standing altar with the centrally placed altar. The free-standing altar is definitely our proper altar. Thus the original way of incensing involved going around the altar, incensing it from all sides.

A second point I would like to make is that for most people the church is a place constructed for them in which they satisfy one or more of the commandments of the Church, principally that of assisting at Mass on Sunday. Consequently, attention is paid principally to the seating capacity and to giving the people a clear view of the altar. These are necessary considerations, but too little attention is paid to the functions in the church. The church is basically the house of God, and it is basically not a house in which man acts first but in which God acts and communicates His Graces to man and allows man to worship Him. The sacramental action is the supreme reason for the church, and any building that does not take that into consideration is deficient. We have for instance sanctuaries in which we cannot have a dignified Gospel procession. This may indicate that we are not quite conscious of the fact that the Gospel Book represents Christ, the Word of God. We pick it up with reverence, and we go in procession bearing it, with two candles and with incense. Therefore we want to be able to move around in a dignified way. In too many churches we do not have space enough to carry out this ceremony properly. Another instance of lack of space for the priest is generally noticeable at funerals, when he tries to go around the casket for the sprinkling with holy water and the incensing. While we usually have room enough for the faithful we do not have room for all the functions of the priest.

Mr. Byrne: The free-standing altar is not only a liturgical requirement but it also happens to be the most interesting and proper architectural form. This form individualizes the altar. You see it whole and it is not confused with other elements.

In regard to the second point that Father Laukemper made, some very interesting things might be done in our schools of architecture by way of making experimental plans of sanctuaries, not necessarily to be built, but as studies, analytical studies, based on the movements in the liturgy. If students analyzed the action of the liturgy and started creating spaces for it, they would open up the way to new architectural forms. They could not be very far wrong if the plans are integrated with the purpose for which they are designed.

Rev. George O'Keefe, Salem, Oregon: I would like to ask a question. I have followed the quarterly, *Liturgical Arts*, since its inception and have found that the most interesting and most definite descriptions were a repetition of St. Charles Borromeo's liturgical prescriptions. The liturgy as we have it today is essentially the liturgy of his time. He had the churches of

his own day in mind when he laid down his prescriptions. Should we break with tradition in our style of churches to adopt what is modernistic?

Mr. Byrne: We are not breaking with tradition, any more than St. Charles broke with tradition when he legislated for the conduct of the liturgy in churches built in the new style of his day, the Baroque, actually a very bad style for churches.

Father O'Keefe: Do you think that our modernistic churches are creative art as you like to call it?

Mr. Byrne: Modernism is such a broad term that we should be careful not to condemn all that is modern as being modernistic in the bad sense of the word. In the architectural field I can point to examples and tell you why much of it is bad, but the principle of being creative and therefore modern is right. I argue for the principle. Creative architecture will not be denied, just as advances in transportation from the horse and buggy to the streamlined automobile could not be denied.

Father O'Keefe: But the Liturgy is always the same.

Mr. Byrne: The architecture is not the Liturgy.

Father O'Keefe: The architecture should conform to the Liturgy.

Mr. Byrne: The artistic expressions do change from age to age.

Father Reinhold: The last style that we may speak of as a style died toward the end of the 18th century. From then on there has been a period of repetition. Roman, Gothic, and even Egyptian churches were built. The result has been a great confusion. There is no traditional liturgical style. If we go back to the age in which our liturgy was finished in its present form, we are at the beginning rather than the end of the Middle Ages. What the Council of Trent did was to fix the existing liturgy, not the architectural style.

I would like also to back up Barry Byrne when he says that for the first time in the history of the Church, we have refused to speak our own architectural language. Some medieval bishops pulled down their beautiful Romanesque churches because they wanted new Gothic churches. We should not go so far, but this fact shows that in creative and vigorous ages there was a tendency for man to express himself in the language of his own age. And we owe all these great buildings of the Church to the fact that the Bishops and the Abbots and the priests were not following any architectural movements, but were actually leading them.

Nowadays if you want to see something modern you have to look at a movie house or a skyscraper, but in the Middle Ages, when you wanted to see the latest trend, you called on the Bishop and looked at his drawings. The Church walked right at the head of architectural movements.

I would like to recommend the new French periodical, *Art Sacré*. It is excellent. In several issues the good and bad, old and modern, progressive

and conservative are contrasted on the same pages, and I think it would be valuable for seminarians and for the priests and sisters and laity to look through this magazine and see how the French and Swiss and other nations are facing this issue.

FATHER MULCAHY: I regret that we must close our discussion now. In the Vespers, please, we request every one to sing the *Gloria Patria* at the end of each psalm, and to sing the *Magnificat* and the *Salve Regina.*

(*Recitation of Vespers*)

EVENING SESSION

(*August 19*)

Chairman: REV. ALPHONSE E. WESTHOFF, of Kirkwood, Mo.

Opening Prayer: *Collect of the Day*

FATHER WESTHOFF: It is my privilege, at the request of His Grace, Archbishop Howard, to read this communication:

Apostolic Delegation
Washington, D. C.
August 18, 1947

The Most Reverend Edward D. Howard, D.D.
Archbishop of Portland in Oregon
2053 S. W. Sixth Avenue
Portland, Oregon

Your Excellency:

I am indeed pleased to inform you that on the occasion of the National Liturgical Week being observed in Portland beginning August 18th, our Most Holy Father, Pope Pius XII, has very graciously deigned to impart his special Apostolic Benediction.

It is the wish of His Holiness that this Blessing be shared in by all the participants in the Conference, and that its work in promoting the Sacred Liturgy of Holy Mother Church be attended with gratifying success and copious fruits in the hearts, minds, and lives of the people.

In conveying to you this August Message of the Sovereign Pontiff, I wish to assure the Conference of my own prayers and good wishes.

With sentiments of sincere esteem, I remain,

Sincerely yours in Christ,

✠ A. G. Cicognani
Archbishop of Laodicea
Apostolic Delegate

A second communication which came by way of Western Union to Father Carroll, President of the Liturgical Conference, reads as follows:

National Catholic Rural Life Conference sends brotherly greetings, best wishes to Liturgical Conference. We pledge cooperative action at all times. Sincere thanks your splendid activities in rural districts. Especially united with you in prayer during these days. L. G. Ligutti.

I suppose all of us know Monsignor Ligutti, at least by reputation, as the head of the National Catholic Rural Life Conference.

I am sure I express the sentiments of all present when we gratefully acknowledge the message of His Holiness through the Apostolic Delegate as well as the good wishes of the National Catholic Rural Life Conference.

WITH ONE ANOTHER AT MASS

Rt. Rev. Msgr. Reynold Hillenbrand, of Hubbard Woods, Ill.

There is a refrain that runs through the writings of Pius XII: our oneness as a human race, our oneness in Christ, in the Mystical Body. This is not at all surprising. In his first encyclical, of which the translation made in England bears the significant title, "Darkness Over The Earth," he said we were suffering from two things chiefly: from a loss of the dignity of man, and from a loss of our sense of oneness. And in the latest of his major addresses, the one in May of this year, on the Feast of St. Eugene, to the Cardinals — a very interesting document, containing the most solemn words that have yet been uttered by a Pope on the social doctrine of the Church, and warning of the possibility of a depression because of the chaotic economy of some of the nations — in this particular address he said, "It is not without a purpose that Divine Providence has disposed that never more deeply perhaps than now have all the faithful on earth felt conscious of sharing intimate membership in the Mystical Body of Christ. Because the powers of darkness, of disunity . . . are spreading today over the whole world, so much more effective must be the superior activity of Christians and their force *derived from union*."

Somewhere midway between these two utterances, his first and latest, there was the encyclical on the Mystical Body, the most important of all the modern papal writings, written, as the Pope said, not only because of the inherent magnificence of the doctrine itself, but because of the "circumstances of the hour." That is a fateful word, the word, "hour," having a connotation all its own; the time is running out and we are getting to the end of an age, which has been an age of disasters, and fresh disasters impend.

From that encyclical I pluck one phrase which is apposite to

the consideration of the evening. The phrase is this: "Through the Eucharistic Sacrifice Christ Our Lord wished to give special evidence to the faithful of our union with Christ and (what is to be noted tonight) *of our union among ourselves*, marvelous as it is and beyond all praise." The great pity is that this union is so little known and exerts so little sway upon our lives.

At Mass we have the closest, the tightest unity on earth, the Mystical Body. And may I remind you that it is a stronger union than the union of husband and wife, than the union of mother and children? Husband and wife are closer because they are members of the Mystical Body than because they are two in one flesh. And a mother is closer to her children because they are all members of the Mystical Body, than because the children are bone of her bone, and blood of her blood and flesh of her flesh. At Mass we have not only the closest unity on earth, but we also have its supreme expression, the "special evidence" as the Pope says, "of our union among ourselves."

I should like to submit to your attention that there has been entirely too much subjectivism — I hope that you will excuse the word, but its importance will become clear as we go along — entirely too much superficiality about this matter of union, as if our union with Christ and among ourselves was created by our thinking, was created by our actual love. What we must learn to do is to drive ourselves back to realities, which are realities whether I think about them or not, and which do not depend upon my thought and upon my love, yet calling for both. We must root ourselves, therefore, in reality, in the great things that Christ has devised, which would be there whether I existed or not. Once I know these tremendous objective facts, I will give them the full play of my mind and my will, of my heart and my emotions.

About some of these great realities you have already heard in these days from Father Ellard and from Father Godfrey. The Mass, for one, is a great contemporary reality. It is the death of Christ renewed. It is the sacrifice, the giving of ourselves totally in Christ to God. It is our great action with Christ through the priest because Christ in His Mystical Body has forged the bonds of the priesthood between Himself and ourselves, through the physical impression of the seals of Baptism and Confirmation upon our souls. Our union with Christ is based not only on our own intention but also and primarily on sacramental realities.

We must grasp Christ, therefore, not only by looking back to Him but by seeing Him as He is in the world now, *as the complete Christ.* Aside from the transcendent fact of God, the great central fact in this world populated by men is the Mystical Body, the fact that the human race is now "one Man," in the phrase of St. Augustine: the God-man in living oneness with His people.

And the supreme thing that the Mystical Body does, and therefore the central thing that transpires in this world, is the action of the Mass: God being worshipped with infinite adequacy in our own time.

These great objective realities we should put in the forefront of our consciousness: the Mystic Christ, the great Sacrifice, the priesthood seals in our souls, and our sacrificial action with Christ. Added to these as a necessary corollary, is the reality which is under discussion tonight: our union at Mass, our action together at Mass.

The Pope says that the Mass is "*special evidence* of our union with Christ," but not only of our union with Christ but also "of our union with one another, marvelous as it is and beyond all praise." We do not create this union. That has been done by Christ. Never are human beings so close together as they are at Mass. We are united as members of Christ, we act together as sharers of His priesthood, we are drawn together as participants of the sacrificial meal. The Mass, therefore, is not only the supreme expression of our oneness, but it also intensifies our oneness.

The world is disastrously devastated by a wretched and pervading individualism, an emphasis upon our individual selves, — wars, vetoes in the Security Council, divorces, hatred of Negroes and Jews, political irresponsibility amid the great opportunities of democracy, economic injustice, "people praying on their knees on Sunday and preying on their neighbors on week days." People, therefore, need a sense of oneness, the corporate sense. If this is what is tragically lacking, where are we going to derive it? Where is our great oneness? Where shall we learn our oneness and learn to translate it into all the spheres of life? Only at Mass.

Mass is something that we do together. Mass is an action of the entire Mystical Body. Mass is necessarily corporate and is the best teacher of the corporate sense. Lest that phrase not be understood, let me say the corporate sense is nothing more than a recognition of our oneness, at any level, and our acting together.

Mass is corporate at every level, in all its three great sacrificial phases. At the Offertory the bread and wine is our common gift. No one would be so arrogant as to say that the bread and wine symbolizes only himself. They symbolize all present and indeed all the members of the Mystical Body. The offering of the Body and Blood at consecration time is corporate. It is not a private, an individual offering by anyone, even though many people would be perfectly content if they felt themselves united only with Christ. If my view of the union at Mass extends only to Christ and myself, it could still be the rankest sort of individualism.

At the offering of Christ's Sacrifice we act together for two reasons. First, we offer together, because all the baptized and confirmed share in the priesthood of Christ. When we say "we" it means not only the people who are in a church, but all the members of the Mystical

Body in the wide world. Mass is really corporate. Every time it is offered, the priest offers it in the name of all members of the Mystical Body. Every time it is offered through the priest, we do it together. At this particular moment out in the Pacific there may be a ship bringing troops back from Japan and on the deck of that ship there may be a chaplain saying Mass surrounded by a handful of servicemen; and yet with those servicemen and through that priest we offer that Mass. Our lives therefore are charged with this great glory that we are together engaged in giving the all-acceptable gift of Christ to God. Once we know this wonderful objective reality, we ought to think of it, and think of it often; we ought to give it the full subjective response of our minds and our wills.

However Pius XII makes it clear that lay people do not share in the priesthood in the same way as the ordained priest.

The second reason that we act at Mass is that we are offered together as victims. At Mass, as on the Cross, Christ is the Priest, the Giver, and He is the Victim, the Gift. We are gifts with Him, because He offers us in Himself. Pope Pius XII made this clear in his encyclical on the Mystical Body: "Just as the Divine Redeemer, dying on the Cross, offered Himself as the Head of the whole human race to the eternal Father, so at Mass He offers not only Himself as the Head of the Church to the Father, but in Himself His mystical members as well."

With one another, therefore, at Mass, we offer together and we are offered together. Pope Pius XII says the Mass gives us special evidence of our union with one another, "marvelous as it is and beyond all praise."

I must not anticipate what other speakers are going to say, but I must indicate Communion, closely linked as it is to the Offertory and Consecration, is also done together. The whole sacrificial action from its beginning in the Offertory to its conclusion in the Communion is corporate. In one of tomorrow's talks we shall see that we eat together, because Communion is a sacrificial meal, and that, eating together, we are forged into ever closer incorporation in Christ, and forever drawn closer to one another.

That the Mass is something in reality that we do together is the reason we should actively participate together in the Mass. We should be one in mind, through using the missal and thereby bringing ourselves under the common formative influence of the text. We should be one in response and one in song. Above all, one in song. Song, besides lifting us to God, is psychologically a social force; it binds us together. At one and at the same time it expresses and reinforces our corporate ties at Mass.

What is the specific and characteristic task of the Mass for our times? To restore the corporate sense, to undo the individualism that is everywhere. This is supremely necessary, for God did not

only make men, but He made a human race, one in origin and one in the sharing of a common nature. The race is one, it is social, it is corporate. In His Death on the Cross Christ lifted that race to a higher oneness, a closer oneness in Himself, by forming of it what Pius XII so often called Christ's *Social Body*, His Mystical Body.

There are, besides these two great unities in life, many lesser unities: the family, political life, economic life, and international life, and all of them are necessary and sacred, because they are necessary to that sacred thing which is human life. And all of them now are crumbling under the blows of individualism. People do not know their oneness and are not acting in that oneness.

A specific task therefore of the Mass is to restore the corporate sense and the corporate action. Christ wants us to be one, not only in the supreme grouping of His Mystical Body but in all the social groupings of our life, because they too have been lifted up in Him and must be brought under the benevolent influence of His redemptive power. This cannot be done if these social groupings are dehumanized by individualism.

The task, therefore, is to learn our oneness at the altar and to bring that oneness to the other relations of life. This oneness must be brought to our homes, in the best of which there is sometimes considerable individualism, and in the worst it has brought us as a nation to a divorce in every three marriages. This oneness must be brought to our political life which, thank God, is a democratic political life, at a time when democratic political life is being assailed in the world and when it can only survive by a strong sense of oneness and by active participation in it. Pius XII has said that democratic political life is the work of mature Christians. This oneness must be brought to our social life to destroy those unspeakably sordid barriers of color and of race. This oneness must be brought to our economic life, where the individualism is still the most ruinous. This is the great battlefield of the Church and nothing should blind us to the fact. We have not understood and helped the poor and the worker as we should have, and that is why the world over so many have been lost to the Church. The sense of oneness learned at the altar must be brought into working life, into industrial life, so that the working men will be enabled to build their unions and management and workers will be able to build the occupational group system, drastically reconstructing the economic life that we have now, so that it may become an economic organism which Pius XI said would resemble the Mystical Body of Christ. This oneness must be brought to our international life, that we may live as a family of nations in Christ, that the United Nations will be effectively united and what happens at Lake Success to bind together a broken world will justify the name of that particular place.

How are we going to do this? First, by teaching the young in school. Secondly, by introducing into our parishes more active participation. The theory will never suffice; we must have practice. Thirdly, by the creation of specialized Catholic Action groups, the Young Christian Workers, the Young Christian Students, the Young Christian Farmers, and their adult counterparts. These will develop a hunger for the liturgy; they will come to realize that the renewal of liturgical life must be one of their great objectives; they will see the need of the corporate sense from their probing of the problems. As an example, the Young Christian Worker will see that the greatest worker problem is the absence of participation in the liturgy in his parish church.

And when shall we do this? Only when we are driven to it? Communism, like the mystery of sin, has a meaning in the permissive providence of God, and that meaning may well be, indeed it seems to be, to force individualism out of Christian hearts, to purge the Christian world of this dross, this denaturing, this devitalizing. How little has been learned even from the ravages of war, in Europe for example, where the specter of Communism haunts the minds of thinking men, and where possibly the continent cannot be saved. Is that the way that we have to learn it? That would be the hard way. Must it be by the blood of martyrs? Can it not come from the enlightenment that is the distinguishing mark of the confessor, from the enlightened vision of our oneness at the altar and the translation of this vision into life?

What further complicates this great task is that the individualism has invaded even the sanctuary, has struck at the very heart of our oneness, which is the Mass. Even that has not been secure, but has been the victim of our age.

Even at Mass, men are individualists. They do not enlarge their minds to the full glorious realities of the Mass, intent as they are on retaining the inadequate equipment of their childhood and the shabby response that it engenders. They go their individualist way at Mass through their own private prayer, unrelated to the Mass. They do not welcome participating together through recitation and song.

For all these difficulties the task is clear. Sweep individualism from the altar, from the sacrifice, and then, or rather simultaneously, sweep it from all of life. Or better — for the task is positive, is glorious, and no less glorious for being so imperative— learn oneness at the altar, at the Sacrifice, and bring that oneness into all of life. This is the charge our time places upon us and therefore that God — in this our time — places upon us.

Father Westhoff: I am sure that your corporate action in acknowledging Monsignor Hillenbrand's talk is an expression of the fact that he has made a deep impression on you. I know that there must be in the audience those who would comment further on this particular subject of our oneness in Mass. Or there may be those among you who may wish to ask some question toward a further clarification on this subject.

Rev. L. Taelman, S.J., of Spokane: I would like to add a few words on our unity in the Mystical Body in order to emphasize the importance of the objective spiritual reality that causes our union, namely, sanctifying grace. It unites our souls to the Soul of the Mystical Body, the Holy Ghost. It is a transformation attended by the indwelling of the Father, Son, and Holy Ghost. This share in the divine life comes to us through the instrumentality of Christ Himself as the triumphant Victim of the Cross. It is by this sanctifying grace that we are incorporated into Christ and are also mutually united amongst ourselves. This objective spiritual reality, as the principle of the spiritual life, continues permanently its activity in our souls. As long as we are in the state of sanctifying grace we are constantly moved by the Holy Ghost and are living in Jesus Christ, as members of His Mystical Body.

(*Editor's note:* The remainder of the program at this session consisted in an explanation of Holy Mass while the ceremonies were being performed. The explanation was given by Very Reverend Monsignor Martin B. Hellriegel, pastor of Holy Cross parish, St. Louis. Since the words in which Msgr. Hellriegel explained the significance of the ceremonies and prayers would lose a good deal of their effectiveness when separated from the actions themselves, we are omitting the explanation. The eminent pastor's way of teaching the meaning of Holy Mass may be found in his book, *The Holy Sacrifice of the Mass*, published by the Pio Decimo Press in St. Louis.)

Second Day

(*August 20*)

Feast of St. Bernard — *Solemn Mass*

HOMILY

Most Rev. Joseph M. Gilmore, D.D., *Bishop of Helena*

"YOU ARE THE SALT OF THE EARTH"

In the spirit of St. Bernard, whose feast we commemorate today, our reflections on the gospel just read take the form of a simple homily. It is important for us to recall that this extract from the fifth chapter of St. Matthew's gospel is part of the Sermon on the Mount. Three chapters of St. Matthew's gospel, the fifth, sixth and seventh, are devoted in their entirety to the Sermon on the Mount that begins with the Beatitudes, compares the New Law with the Old, contains the Lord's Prayer and the Golden Rule, instructs us on the necessity of prayer and virtue, and encourages fortitude and perseverance. Small wonder that the crowds were astonished at the teaching of Jesus Christ and impressed because He spoke to them "as one having authority." It is in this public discourse that Our Divine Savior laid down the working principles of the religion that He came to establish; it is a compact summary of our Christian faith. But we pay the Sermon on the Mount no compliment if we look upon it merely as a statement of principles. It is at the same time a call to action.

At first sight and to the unthinking it might appear that Our Divine Lord when He called his followers "salt of the earth" implied that mere membership in His Church was a guarantee of salvation and that we need contribute nothing of our own work or worship to save ourselves and others. The falsity of such an interpretation comes to our minds at once when we recall the admonition that He gives us elsewhere: "Not everyone that says Lord, Lord, shall enter the kingdom of heaven;" and again, "If any man would come after Me, let him deny himself, take up his cross and follow Me."

It was to all of His followers and for their constant guidance that Christ said: "You are the salt of the earth." By this simple phrase He calls attention to two things: the power for good that every Christian possesses and the responsibility that rests upon every Christian to use this power "to restore all things in Christ."

Salt is one of the most familiar of all substances. It is in common use. We are acquainted with its characteristics; it seasons, it pre-

serves, it adds flavor, and only a small amount is needed to have its effect. "A pinch of salt" is taken for granted in every household recipe. Just as salt penetrates, permeates and preserves, so, too, must the influence of a Christian affect human society. Every Christian has the power to make his influence felt, his word and his example are an obstacle to decay and corruption, his life fortified by grace is society's greatest preservative and through the practice of Christian virtue, there is spread through the world the good savor of Jesus Christ.

Every Catholic understands that the purpose of the Church as a corporate body is to continue the mission of Christ in the world until the end of time, to bring God's truth and God's life to the minds and the hearts of men. But what is important for us this morning is the realization that this is the duty of each individual Christian according to the talents, the vocation and the opportunity which God has given him.

We need not be discouraged by the thought that we are a minority in a pagan world, or that we may not be numerically strong in our own particular community. A few grains of salt will penetrate and permeate a mass many times their size and quantity. A small amount of salt in distilled water makes the "saline solution" that injected into the blood stream has saved so many lives. It is by the quality and not by the quantity of her members that the Catholic Church will save the world. Are we not familiar with the other comparisons Our Divine Lord uses to convey the same thought? The little leaven which was hid in three measures of meal and leavens the whole; the little vine which when planted gives abundant fruit. Everyone knows that a vine must be pruned periodically. In His inscrutable Providence God does the pruning. A thought that is found in St. Bernard is paraphrased by a recent writer in these words: "Times of misfortune are just the times when the Church renews her strength and prepares herself for fresh conquests. When she is cut down to narrow limits, oppressed and unpopular, when she is struggling for her primary rights, or perhaps for existence, then she offers no attraction to the wordly wise, to self-seekers, to cowards, to the insincere; such men will drop away, and the loss of them is a purification and a gain in strength. Those who remain will be such as have chosen their lot deliberately and not fallen into it by accident; they will be staunch, courageous, earnest, ready to face all opposition and to suffer all things for their convictions."

"Salt of the earth." Such Our Lord wanted us to be. Such are we when united to Him in a spirit of holiness through prayer and worship. Our Lord spoke with tender feeling of his "little flock." Though they were few in numbers, it was the conviction that every man was an Apostle that enabled the early Christians to conquer a pagan world. In His sign and in His spirit, we, too, shall conquer.

History is full of instances that portray the influence of a man with an idea that through persistent effort became a discovery or an invention that changed the lives of millions. The history of the Church down through the ages is the repeated story of Catholics of holy lives who changed the character of their respective generations. In our day, we can not escape the responsibility that is ours to build up the kingdom of God against those who would destroy it; to defend the interests of God in the world which He made; to keep men ever conscious of their dignity as children of God made in God's image and likeness; to make Christian principles prevail in political, social and economic life; to restore all things in Christ.

Difficult seems the task that confronts us, and difficult, indeed, it would be, and hopeless, if we were left to battle alone. But this is God's work as well as ours. Without Him we can do nothing but with Him we can do all things. He has placed this power in our hands and in no other way but by our use of it can society be saved. We are worthy to be called "salt of the earth" when we have the courage of our religious convictions, when we think and act with the Church, when we are ready to suffer for what is right and true and good, when, like the just man described in the epistle of the Mass this morning, we offer up our hearts to God in prayer and implore pardon for our sins and mercy for a sinful world.

As "the salt of the earth," we must not lose our savor or the cause of Christ is lost. It is only through close union with Christ that we can retain that freshness and that vigor that makes our lives truly Christian. Herein lies the importance of the Holy Sacrifice of the Mass. It is the most effective method of remaining in constant union with Christ. Prayer is necessary for salvation; this is the greatest and the holiest of all prayers. The sacraments are the channels of divine grace; the Eucharist contains in person the center and source of grace. It is in the Mass that faith and hope and love find their fullest expression. It is by regular, and daily, if possible, attendance at Mass that we receive and retain the wisdom and strength to be faithful in the observance of all the commandments even to the very least of them.

"He who shall do and shall teach will be called great in the kingdom of heaven." Faith and good works, knowledge and action, power and performance are needed for our individual salvation and for the saving of society.

We have drawn near this morning to the altar of God. We have humbly confessed our sins and raised our voices in praise to God in the highest through His Divine Son, the Prince of Peace. The counsels of the Epistle and the Gospel are fresh in our minds as we now prepare to enter into the Holy of Holies to offer the greatest of all sacrifices in whose abundant fruits we hope to share. We are united in the communion of saints with "the salt of the earth" of ages past

and with the living members of Christ's mystical body throughout the world. We invoke the intercession of the Saints and especially do we seek the maternal interest and protection of the Mother of God to whom St. Bernard was so devoted. It was Bernard who gave us that beautiful prayer, the Memorare; "Remember, O Most Blessed Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help, or sought thy intercession, was left unaided."

This is our prayer this morning and this the blessing I wish you all in the name of the Father and of the Son and of the Holy Ghost. Amen.

MORNING SESSION

Chairman: Reverend William Busch, of St. Paul.

Recitation of Terce

HOLY MASS, THE GREAT EDUCATOR [1]

Rev. W. Michael Ducey, O.S.B.,
of Wilton Center, Ill.

I DO NOT KNOW how many of you people here this morning are educators by profession: probably a great many of you are, having been attracted to this particular session by the topic listed on the program, which has as its sub-title "The Educative Value of the Mass and the Liturgical Year." If you are educators, doubtless you will agree with me that this is a very large subject, involving as it does the position occupied by these two tremendous factors in the spiritual life in relation to the whole vast field of Catholic education. And if you are not professional educators, as I am not, you will probably sympathize with the feelings of almost complete helplessness and futility that have been with me ever since I began to write this paper. In fact (and here let me make a confession) at one point I actually was on the verge of appealing to the Program Committee to find someone more competent to do the job, when all of a sudden, I made a remarkable discovery. In a book entitled *The Pivotal Problems of Catholic Education*, written by the Rev. Wm. C. Cunningham, C.S.C., who is, I think, recognized as an outstanding authority in this field, I found a definition of Catholic Education which is almost a verbatim repetition of a definition of the Liturgical Year given by the great Abbot of Solesmes, in his classic

commentary, *The Liturgical Year*. Here are the high-lights of these two definitions: Catholic Education, says Fr. Cunningham, means "the growth and development of the natural man, baptised in Christ, whereby he makes his life-ideal the Person of Jesus Christ, aided by grace." [2] The Liturgical Year, according to Abbot Gueranger, brings about "the formation of Christ within us, by the power of the special grace which the liturgy imparts." [3] And so I took heart: here was certainly a most remarkable agreement as to final aim on the part of eminent leaders in the fields of Education and Liturgy respectively, although obviously different means and mechanisms to achieve that aim were being advocated.

This agreement, it seems to me, can serve as an admirable starting-point for our discussion here this morning. It brings into clear focus a principle, an ideal, which must, directly or indirectly, underlie every form of Catholic endeavor worthy of the name: our formation and growth in Jesus Christ, our gradual development, in accordance with our individual personalities and circumstances, into true members of His Body, the Church, true and faithful images of Him Who is the Head. All too easily we forget, surrounded as we are by a secular culture, immersed as we are in a welter of merely human mechanisms and schemes for the betterment of our race, that it is Christ alone Who can save us, Christ alone, imaged and reproduced in the souls of His faithful followers, who can bring peace and salvation to the world. And if it is true that this lofty ideal must inspire and permeate every form of Catholic educational endeavor, it is still more true to hold that the liturgical movement, as an integral part of that endeavor, must cherish the same ideal. For it is the liturgy of the Church, above all that represented by Holy Mass and the Ecclesiastical Year, which by its very nature focusses our attention upon Christ, plunges us into the very center of His redeeming activity; and that in a manner wonderfully attuned to the variety and complexity of our spiritual needs. In short (and here I anticipate my conclusion) it is precisely this blessed feature of Catholic liturgy that constitutes its educational value.

But before we attempt to establish that conclusion in detail, it is necessary to make an important distinction. As we recall from our own knowledge of the subject, as well as from what was so eloquently expounded from this platform yesterday, the liturgy as a whole, and particularly Holy Mass, is not primarily an instrument of teaching or instruction. The Eucharistic Sacrifice, together with its temporal setting in the various Feasts and Seasons of the year, is essentially an act of worship, a means of divine praise, an expression of homage and love and gratitude and supplication to the most High God, on the part of redeemed man. Secondarily, and by way of concomitance, it is also education, spiritual formation, a school of divine instruction, insofar as it is continually uniting faith with practice, con-

tinually combining the elucidation of supernatural truth with the performance of supernatural action — action of which that truth is the outward expression. In short, to borrow a term from the jargon of modern educational science, it is *learning by doing*, education of mind and heart in the ways of Christ by means of sharing intimately in His actions; growing in the knowledge and love of Christ, and of our neighbor, by taking part, as actively and devoutly and intelligently as we can, in those very deeds by which our salvation has been won.

Let us see how this fact is verified, first from the standpoint of the Eucharistic Sacrifice, and then from that of the Ecclesiastical Year; although in so doing, we should keep in mind that they are not two distinct realities, but are inseparably united as a picture is to its frame, a jewel to its exterior setting. First, as regards the Mass, it will be perhaps most interesting and profitable for us if we go back to its origin, and attempt to discover evidence for our conclusion in the circumstances surrounding the primordial Eucharist celebrated in the Upper Chamber at Jerusalem, and also from the manner in which the Apostles, and subsequently the infant Church approached this august mystery.

And when we do this, as we are able to, with the help of the learned historians and theologians of the liturgy, we find that basically the first Mass in Jerusalem comprised the same structural elements, the same component parts that we have in the Mass of today. Thus, the eminent liturgiologist, Msgr. Duchesne tells us that it consisted of three elements: a "eucharistic prayer" or act of thanksgiving, the breaking of the bread, and the distribution of the bread and wine to those present.[4] In addition, it included other elements less directly related to the actual Sacrifice, but still profoundly impressive, deeply illustrative of its inner meaning: the washing of the Apostles' feet by Our Lord — a rite of purification, as well as a symbol of love and humility; the words of exhortation, instruction, and prayer pronounced by Jesus;[5] and the concluding hymn of praise in which all took part.[6]

Thus was the original Eucharistic celebration not only a faithful outward expression, by means of these solemn rites, of the purposes and motives for its offering, but also and simultaneously, the very means whereby its participants could achieve these purposes and actualize these motives. In other words, it was not merely an inculcation of divine doctrine, an exemplification of heavenly truth, but the uniting of instruction with practice, of exposition with immediate application, of principle with living, starkly realistic actuality. Or as we might say with the moderns, it was education in the full meaning of the word, education of the whole man with all his faculties and powers, and not just instruction or teaching. And when we link it with that other blessed reality which accomplished and con-

cluded and perfected its aims and purposes on the morrow, the bloody Sacrifice of Calvary, together with the subsequent enlightening of the Apostles by the abundant graces of the Holy Spirit, we can understand better that deep and consuming desire that henceforth was to pervade them and their followers in the infant Church to "continue together in the breaking of bread." [7] It seems as though they had been given to share, by the power of the Spirit, not only in Christ's own understanding of the blessed meaning of His Sacrifice, but also in the very sentiments and feelings with which He approached this climactic moment in His earthly life. "With desire I have desired to eat this Pasch with you, before I suffer." [8] As Abbot Vonier says, these words reveal the radiant joy and happiness that filled His divine Heart at this crowning achievement of His career.[9] Not even the vision of His coming Passion could cloud the joy of this supreme moment, which was to restore fallen man to grace and divine love, and preserve him unto an eternity of heavenly bliss.

And so it was that the Apostles began the final phase of their spiritual and intellectual formation by means of the first and unique liturgical Act in the New Law. True, that formation was brought to full maturity by another special wonder, the miracle of Pentecost, wherein their understanding of hidden mysteries was marvellously clarified, their grasp of divine truth tremendously strengthened, all of a sudden, in the twinkling of an eye. Unlike ourselves, who have to grow and develop slowly and laboriously in the Spirit, assimilating His graces as it were piecemeal, they achieved their full Christian stature all at once; but it too was accomplished, let us note in passing, by means of a kind of outward liturgy — to the accompaniment of the sound of rushing wind, and by the touch of parted tongues of flame.[10] And even this extraordinary manifestation was to some extent repeated, and frequently, in the earliest Christian assemblies, through the exercise of the Gift of Tongues by certain privileged persons. Though of relatively short duration and never fully explained, it is interesting to note that it invariably followed the celebration of the Eucharist, and is in fact called by Duchesne "a true liturgy . . . of the Holy Spirit . . . (by which) the whole assembly was moved, edified, even . . . ravished and transported into the divine sphere of the Holy Spirit." [11]

But whatever importance we may attach to this mysterious phenomenon in the early Church, it is clear that the atmosphere surrounding the primitive liturgical gatherings was charged with joyous thanksgiving, happy anticipation of blessings to come, profound fraternal charity in Christ; or as authorities call it, deep religious *enthusiasm*.[12] And for the purposes of our present discussion we may legitimately ask: how was it aroused, what was its inspiration and source? Obviously, the liturgical commemoration of the Lord's death, which, from the fragmentary evidence at hand covering

the liturgy of the first two or three centuries, we know consisted in the Sacred Meal as instituted by Christ, and was surrounded with appropriate readings, prayers, chants, homilies, with which the first converts were already familiar from the current practices in the Synagogue. But that holy Repast was, just as obviously, the main focus of their interest, the prime cause of their mysterious exaltation of spirit. Their conviction, profound and sincere, that through it they were united in mystery with the Lord, with His triumphant victory and all the blessed deeds whereby it was won, found expression with gathering force in the various rites and observances with which, under the inspired guidance of the Church, they soon surrounded their Eucharistic assemblies. By the end of the fourth century, which marked the cessation of persecution and social isolation in primitive Christianity, the golden age of liturgy had begun: that tremendous and sudden flowering of liturgical inventiveness, triumphant and majestic in character,[13] which took about four hundred years to complete, and gave us the liturgy substantially as we have it today. But despite its relative luxuriance of content and complexity of structure, as compared with the primitive liturgy, this ampler mode of celebrating and commemorating the Lord's Death remains the true and legitimate offspring of the primordial Mass, and of the spiritual elan which gripped the first Christians as they gathered for its re-enactment in their austere surroundings, and if we can judge by the psychological reactions (to borrow an educational term) it produced among them, its educational value was tremendous, epochal, incalculable; but only in the larger sense to which we alluded at the beginning of this paper: namely, in the emphasis it placed upon union with Christ, growth in Christ, the beholding of Christ, as He accomplishes His Redemption.

This conclusion becomes much more obvious, however, when we come to examine the origin and structure of the Liturgical Year, which, as we said, cannot properly be understood unless in direct relation with the Eucharistic Sacrifice, for which it provides a marvellously beautiful, ideally arranged external setting. Looking now at its structure, we find that, according to the best liturgical historians, it represents the sum total of the Church's effort to *sanctify time*, to dedicate every possible moment of its passage, as it were, to the service of God and the celebration of the mysteries of Redemption.[14] Thus, the Sunday, the week-days, the four seasons of the year, certain hours of the day and night, the anniversaries of the martyrs, all received at a very early date a special place in liturgical worship. The Vigils, the day-hours, Ember days, Station days, Lent and Advent, Holy Week, became familiar accompaniments to the Eucharistic sacrifice, almost as soon as the Christians were able to organize their communal assemblies. And although the raw material, as it were, out of which they were hewn, was supplied by current temporal

observances among the Jews and Romans, the Christians gave them an entirely new significance, a unique, absolutely original character, in keeping with the august Mystery which they served to adorn.[15] It was, in brief, that same deep spiritual *enthusiasm* which we saw reflected from the very first beginnings of Eucharistic worship: a deep-seated faith and confidence in the Risen Christ, joy and gratitude over the blessings of Redemption, eager anticipation of His Coming, sincerest mutual love and fellowship. And like the ceremonies of the Mass, these methods of designating the temporal circumstances of its offering became finally fixed, officially determined by the Church by the onset of the Middle Ages, or roughly about one thousand years ago.*

This brief sketch of the origin and scope of the Liturgical Year, viewed from the standpoint of its exterior structure, prompts us next to inquire into the nature of its interior content, which we will now attempt to do with similar brevity. Basically, of course, this content is the mystery of our redemption, accomplished on the Cross, renewed and re-enacted in the Eucharist. But since it is so overwhelmingly vast in supernatural meaning, so widely ramifying in supernatural efficacy, the Church presents it to us as it were piecemeal, broken up into its single component parts, in the Sundays, feasts, and seasons of her temporal cycle. Thus in a single year we celebrate, in conjunction with the unbloody Sacrifice of Calvary, all the successive events in the life of Our Lord which formed part of the redemptive process, and which the Church, by means of her priestly office exercised in the Eucharistic memorial, recalls and re-presents before our spiritual gaze. But like that memorial, this vivid and dramatic portrayal is no mere instructional device, no mere pedagogical mechanism to increase our knowledge and sharpen our memory of these blessed past events. Insofar as they form part of the Act of Redemption offered and completed on the Cross and re-offered on our altars, they are made to live again, as it were, perform again their function in the economy of grace. In a word, we are thus empowered to share, through this unique memorial, and in a manner impossible to fathom, all that Christ has done to redeem us; and by our sharing, to fashion and shape our lives like unto His.

Abundant confirmation of this appraisal of the Liturgical Year is furnished by a number of modern authorities on the subject. Let me quote from just a few of their *ex professo* definitions. According to Gatterer, the Liturgical Year is "the annual repetition of the life of Christ, . . . in which, . . . through the Eucharistic Sacrifice, the principal acts of Christ the Redeemer are not only recalled to mind, but are re-presented, and at the same time, the graces won by

* I am not considering here the origin and development of the so-called Sanctoral Cycle, or the observance of the Feasts of various Saints throughout the Liturgical Year. It has, of course, its value from the standpoint of our topic and a real, though less direct, liturgical significance; but to discuss it now would take us too far afield.

the historic Christ are applied to us." [16] Callewaert says that in it, "the mysteries of the life of the Redeemer, historically enacted in the physical Christ, are renewed spiritually in the Mystical Christ," [17] i.e. ourselves. Stapper declares that through it "the Church not only wills to commemorate historic events on definite dates, but wills to bring Christ Himself to His people . . . to make present again the work of Redemption and to distribute the graces therein acquired." [18] Eisenhofer states: "The Church Year also becomes in a definite sense, a real memorial of the redemptive actions, besides being an historical commemoration;" [19] Cardinal Schuster: "This yearly series of Christian mysteries has not merely an historical value and is not merely commemorative of past events. The Church indeed represents them to us under a certain dramatic form, which is most fitted to touch the souls of the people . . . but more than that . . . the spiritual influence of these mysteries of redemption remains as long as the life of the Church in the world, for it is in the Church itself that Christ also today is born, teaches, redeems souls." [20]

And, to conclude this summary of authoritative opinion let me call your attention to a series of articles in *Orate Fratres* [21] by Dom Jerome Gassner entitled "History and Mystery," which elucidates *in extenso* the same unique feature of the Ecclesiastical Year, ending with this admirable statement: "All the events in the life of Christ . . . are re-enacted sacramentally . . . in the one Mysterium Fidei (the Mass). Our minds, however, unable to grasp with one concept and one word the fullness and infinite beauty and majesty of the Eucharistic Mystery, analyze and consider distinctly again what in reality is one: namely, all the aspects of Christ's redemptive work . . . in the great *Anamnesis* (living commemoration) which we call the liturgical year . . . but . . . (this) means more than a mere unfolding of the eucharistic Mystery in the intellectual order . . . All the feasts, all the solemnities, the specific prayers and rites of the different seasons are sacramentals . . . (which) effect the grace they signify, the power of the Church's prayer, and dispose the soul for its eucharistic transformation, according to the aspect unfolded and enacted by the sacred liturgy." [22]

I adduce this somewhat lengthy testimony for a two-fold purpose: first, because of a not uncommon habit among Catholics to minimize, or to unduly restrict and rationalize, the meaning and purpose of the Liturgical Year, a tendency which ought to be recognized and counteracted to the best of our ability, if the liturgical movement as a whole is to find its rightful place in daily life. And secondly, to present the final step in the development of my argument regarding the educational significance of Mass and Year. We minimize and undervalue the meaning and purpose of the latter, when we refuse to make it the exterior framework, the regulating principle of our

spiritual lives, day after day, week after week, season after season. Or, going to the opposite extreme, we can similarly defeat its purpose by restricting it to a merely intellectual routine, a classroom exercise, viewing its progressive unfolding with the eyes of the student thirsting for knowledge, or of the artist in quest of esthetic satisfaction; instead of the means par excellence of our "growing up in Christ." [23] As Abbot Marmion says: "the more we enter deeply into the mysteries of Christ's Person and of His life, the more we study, *in prayer*, the circumstances and details that Revelation has given to us, the more also will our piety be true and our holiness real." [24]

And as for the educational value of both, taken together, perhaps we can sum it up best in the words of Pope Pius XI, who in his Encyclical, *Quas Primas*, refers to the mechanics of formal teaching as "appealing to the mind alone," whereas these "effectively appeal to mind and heart, to the whole man." They rightfully belong, as Cardinal Schuster says, to the category of poetry rather than prose; [25] they are the living joyous expression of the Christian verities, rather than a coldly exact analysis of dogma. Viewing them in this light, we can agree wholeheartedly with Abbot Vonier when he says: "It is to be admitted quite simply that nowhere, even in our best schools, can we teach religion as we teach it in our churches, when we keep the Feasts of the Year to the best of our ability." [26] And here the learned Abbot of Buckfast lays his finger upon what is probably the very crux of our problem. We must *keep* them, *celebrate* them, to the best of our ability. That is, in strict conformity both with the letter of rubrical legislation, and with the spirit and meaning which originally gave them birth. We must not overlook or transgress the prescriptions laid down by rightful ecclesiastical authority for their proper observance; nor must we, on the other hand, in so doing, permit this observance to become anything but an enthusiastic, joyous outpouring of our Faith.

And it is in this connection, I think, that we must evaluate the function and utility of music in the liturgy, viz., as a means of preserving and intensifying this enthusiasm, of ennobling and refining it under the leadership of Christ's Spouse. Faithful observance of the Feasts and Seasons of the Year, active and vocal participation in the Mass on the part of all the worshippers, these are indeed essential ingredients in any sound program of liturgical living; but unless the restoration of the official Chant of the Church to its rightful and logical place as an indispensable adjunct to worship be integrated with that program, success will escape us. I regret that time does not permit a fuller discussion of this topic, which really merits an *ex professo* presentation on the agenda of a meeting such as ours. Its omission is perhaps understandable, in view of the many other aspects involved, and the limitations of time at our disposal; but I

repeat, its importance and value as an integral portion in any sound program of liturgical observance is simply incalculable.

And the latter observation furnishes me with a suitable note for my conclusion. All that I have tried to say on the subject assigned can be summarized, I think, as follows: the educative value of the Mass and the Ecclesiastical Year is indeed tremendous, but it will not produce its proper effect among us unless we appreciate the spirit as well as the letter of that sublime reality from which it derives. It is above all in the blessed life-giving sphere of liturgical action, that the scriptural saying applies: *The letter killeth, the spirit quickeneth.* The letter of the law, by which our offering of the sublime sacrifice of our redemption is protected and regulated, exists only that we may preserve its inner spirit and meaning. Meticulous observance of the law, careful and painstaking fidelity to its smallest prescriptions, is indeed necessary; but unless we remain continually aware that it exists only as a means to an end, our observance is in danger of degenerating into cold and lifeless formalism. On the other hand, we must beware lest our enthusiasm for the riches contained within the official priestly ministrations of the Church lead us to impatience with, or disregard for, the time-honored modes and methods by which they are transmitted to us. Ours is above all an age of change and unrest, of impatience with the stable values of the past, of a tendency to confuse mere surface improvement with permanent progress. And above all we thirst for knowledge, and so, in the field of education, we have concentrated a tremendous amount of talent and energy in the refinement of its methods and mechanisms.

But in the field of liturgical education, we must keep continually before us, I think, two cardinal principles. The first is that knowledge, even Christian knowledge, is less important than Christian virtue. The liturgy helps us indeed to grow in Christ, but the knowledge necessary for that growth, contained germinally and symbolically in the liturgy, must be supplemented by other means and instrumentalities, within the sphere of the Church's teaching authority. Thus Pere Bouyer says, in summing up the discussions of the Liturgical Week held at Vanves, France, in 1944, that since the Liturgy is by its very nature the outward expression of the Church's interior life, the source, *par excellence*, of all her inner sanctity, it is not as direct a means of spreading knowledge of Christian truth or of the principles of Christian morality and virtue as are Catholic dogma, ascetics, mysticism. Rather, "it belongs in the Sanctuary, in the most precise meaning of the word;" where it "unifies, vivifies, and enriches all Catholic teaching and spirituality." [27] That teaching, that spirituality must in turn, faithfully mirror its spirit, accurately translate its content into terms of daily action. So if there is room for improvement among us in utilizing the educative potential of Mass and Year to best advantage, perhaps our pedagogues need to review, for in-

stance, the methods and principles of the early Catechumenate; [28] and our preachers, the art of the traditional Homily, from the standpoint of their direct and intimate connection with Mass and Liturgical Year.

And the second key-principle is this: always keep in mind that faith, not reason, must be uppermost, in all our approaches to Catholic liturgy. Our efforts to understand the Mass better, and to expand our knowledge of the rich doctrinal content of the Liturgical Year, are indeed praiseworthy, eminently useful. But in making them, we must never forget that ultimately we shall reach a point beyond which our mere human intellects cannot go, and be forced to give a negative reply to the question so eagerly asked by many people at the beginning of this program: "*Do we know the Mass?*" For here we are faced with the great central *mystery* of our Catholic Faith, where human reason must at long last bow in awe and humble adoration, and the mind cease its restless searchings, giving way to the mysterious promptings to the Holy Spirit. Indeed, it is this lesson above all, I think, that is taught us by the early Christians, as they formed and fashioned the external framework of our worship with such consummate skill; namely, that here, as we are plunged into the very depths of Christ's redeeming act, with all its stupendous implications, we must at length be content to rest in adoring silence, or at best, to utter only words of joyous, reverent homage and thanksgiving; and finally to await, confident in our hope, for that great Day when the enshrouding veils of mystery shall be torn away, giving place to the resplendent glory of the Beatific Vision.

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16. *Annus Liturgicus*, Innsbruck, 1925; pp. 67, 98.
17. *De Liturgia*, Bruges, 1925; p. 43.
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20. *op. cit.*, Vol. III, p. 245.
21. Collegeville, Minn., Vol. XX, pp. 69–90; *ibid.*, pp. 301–313; Vol. XXI, pp. 343–355.
22. Vol. XXI, p. 354 f.

23. *Ephes.* IV, 15.
24. *Christ in His Mysteries*, Herder, St. Louis; 1939, p. 9.
25. *op. cit., loc. cit.*, p. 3.
26. *op. cit.*, p. 112.
27. *cfr.* Bouyer, R. P., Cong. Orat., in *Etudes de Pastorale Liturgique* (Vannes), Paris, Editions du Cerf, 1944, p. 380, 383. See also his recent book, *Mystere Pascal*, perhaps the most profound theological study of the liturgy yet produced (same publishers: 1945).
28. The so-called Mass of the Catechumens, now an integral part of our sacrificial ritual, was not originally so, but rather a special service of prayer and instruction, preceding the actual Sacrifice, which the prospective converts were not considered worthy to attend. Still it was a true liturgical rite, insofar as the instruction given was subservient to and elucidative of the particular truth or mystery being celebrated. Similarly, the Homily was considered an indispensable accompaniment to the liturgy, which it served to interpret, adapt, and apply, from the very earliest times. *Cf.* Duchesne, *op. cit.*, p. 293 and Nielen, *op. cit.*, pp. 252–262. See also Parsch, *The Liturgy of the Mass*, Herder, St. Louis, 1940, pp. 47, 91; Cabrol, in *Catholic Faith in the Eucharist*, ed. Lattey, Heffer and Sons, Cambridge, 1928, p. 145.

Father Busch: Thank you, Father Ducey, for your constructive and inspiring address.

From past experience it has been found that on the second day of the Liturgical Week, discussion becomes very much more lively and in this subject presented to us this morning, I am sure there are questions you will wish to ask of Father Ducey or of others.

Sister Helen Angela, of Minneapolis: I wish to make some comments that are concrete and that are suggestions for carrying out some of the wonderful suggestions that Father Ducey has made.

For ten years, since 1936, I have had the translation of the Divine Office by the nuns of Stanbrook. From beginning to end it is poetry. The possibility of relating the beauty of the New Testament as it is submitted in the Divine Office, to Christian living has appealed to me greatly, as I am sure it does to all teachers.

This year and last year, some of us spent a great deal of time considering how the Church presents social problems through the texts of the Divine Office in the course of the Liturgical Year. It seems to us that the Church actually teaches supernatural sociology in the best fashion, through the Liturgical Year. The Church's artistic arrangements are so beautiful in the Liturgical Year they refresh us and make us know the mind of the church. It is the same Church which presents social reconstruction from the Encyclical — the same living Church. It directs us to seeing that we are to help people and that we are not trying to teach a vain lesson in economics. We are trying to re-establish all things and all persons in Christ.

For three or four years we have spent a great deal of time in the study of the Divine Office and the liturgy in general in relation to various fields of life, and we have found it to be a most fruitful study. It is fruitful, not only in showing how every problem can be solved simply in Christ but also in producing moral and Christian virtues. I imagine if you want a mathematical solution you can find the Liturgy just as fruitful in that field. I am sure you could do it in Mathematics as well as in life, or art or music. The holiness of the Liturgy is displayed in whatever particular interest you

have, and it seems to me that we can, in our schools, work out a course that will keep all of our matter closer to the liturgical year. Thus we would be doing a thing that the Holy Father has told us to do frequently, to bring up the children in Christ.

M. Henri Jacob, of Paris: It is quite a large question I would like to bring up here. We have heard a very interesting subject discussed, "Mass, the Great Teacher." But usually, when the teacher wants to teach something, he wants to teach it in the simplest and best way. Unfortunately, for a great number of Catholic Christians, they do not understand Latin and there are many liturgical lessons of which they do not understand anything. How can we hope to have the full efficacy for the lessons of the Mass in using a language which we call "dead"?

There is a solution. We can make the Latin a living language. It is possible to understand it even though we do not speak it, and so we can learn from the Mass the lessons that are to be found there, especially those from the Scriptures, from the Epistles and the Gospels.

Even among those who understand Latin, however, many say that they do not understand what the priest says and that even if the priest were to read it in English they could digest only twenty five percent of it. I would like very humbly to ask the priests to understand that for the layman it is difficult to follow the Mass in twenty-five or thirty minutes and to get an understanding of what it says fully.

Rev. H. A. Reinhold, of Sunnyside, Wash: An indispensable aid for understanding the Mass fully is a fullness of participation by all who are present in varying roles. We had a perfect liturgical celebration this morning. We had a celebration of the Mass in the ideal form. The schola sang the Introit in its totality. It gave us the complete Offertory and also the full Communion song as a processional when you went to Communion. You had the most perfect model of Homily I have ever heard. It was an explanation of the Gospel; it was woven into the liturgical meaning of the day; the feast came in; the octave of the Assumption came in, and it was connected at the end with the prayer of the Mass. Finally, all of you sang the people's parts with fervor and skill. The archdiocese of Portland is to be congratulated on this historic celebration.

Sister Mary Donald, B.V.M., of Chicago: Much of what I was going to say has been said by the speaker from Paris, in regard to the language difficulty. St. Augustine remarked that he was moved to conversion when he heard the holy Liturgy and he heard it in his native tongue, Latin.

From the teachers' point of view, I would also like to make this remark: We strive earnestly to have students understand the variations in the liturgical year and the significance of those variations. But the students come back to us and say that they never hear anything else except the Requiem Mass from Monday to Saturday inclusive. That, of course, is a matter for each individual priest to take care of. I do not think legislation will do much in that regard and I must say that I have seen great improvement personally in the churches with which I am familiar. One individual priest after another does insist now on saying the Mass of the Day rather than the *Requiem Aeternam.*

I think we have made considerable progress in helping the students to understand the Liturgy but we have a great way to go in actually bringing about a day by day participation in the church in line with what the children are being taught in the school.

Father Ducey: Sister's observations prompt me to repeat the distinction which I tried to point out in my paper, that the Mass should be regarded as an *educational* medium rather than a teaching one. You professional teachers will all admit the validity of this distinction, I am sure, for you recognize from practical experience the difference between education as such, and mere teaching or instruction which is a necessary part of the educational process. Divine grace, for instance, must be recognized as an integral factor in that process by every Catholic teacher; and the liturgical or sacramental activity of the Church is the primary and indispensable means of evoking it. Thus the Mass is not primarily a means of instruction, nor are the Sacraments, the Sacramentals, the Liturgical Year. They do instruct, but only secondarily, and as a rule, in a manner requiring considerable further elucidation by competent and properly authorized instructors. Hence the time-honored custom in the Church of preaching a Homily at Mass, which is simply an authoritative explanation and application of what is going on, in a manner adapted to the circumstances and requirements of the people. Belonging to this category too is the more modern custom of authorizing the publication of vernacular translations of the Mass texts, along with the Latin, which surely go a long way in the direction of removing the language difficulty so often complained of.

Similarly, we should not regard the liturgy as a substitute for other methods approved and recommended by the Church as useful in the process of Christian formation whether individual or social. The social sciences, asceticism, mystical theology, all these are definitely useful and have their own necessary part to play in that process. But all of them should be impregnated with the truths and principles that lie imbedded in our liturgy as in a rich gold mine, interpreting and applying these according to the aims and requirements of each particular science. And I can think of no better illustration of how this can be done, and done superbly well, than Abbot Marmion's book of meditations entitled *Christ in His Mysteries*.

Mr. Edmund Bliven, of Salem, Oregon, a student at St. Edward's Seminary, Kenmore, Wash.: I know that I could not add anything to what has been said, but I would like to thank the speaker for having given us a deeper and fuller appreciation of the formative power of the Liturgical Year. We tend, I think, to look upon it only as presenting us with the life of Our Lord in its historical aspect, which we meditate upon and try to apply to our needs. But he brought out very well, I thought, another and most important aspect, which Monsignor Hillenbrand also alluded too, that as members of Christ's Mystical Body we somehow share actually in all that He did on earth to save us. Thus in the Liturgical Year, we take part in all His mysteries at Mass, whether we realize it or not. We live with Him, die with Him, rise again with Him. So the various Feasts are not mere remembrances of the past, they are actual living events in which we participate. Am I right, Father Ducey?

FATHER DUCEY: Yes and no. Not in the same way as we would have done, had we been present with Christ as He performed them historically. Today we take part in them by means of their "re-presentation" in the Mass, in a manner we cannot entirely explain. No doubt this is why the ancients called the Mass simply *the mystery*. But if you will recall the explanations given by the several authorities I quoted in my paper on the matter, the graces Christ won for us as He performed this or that action, in His earthly career, are reapplied to us by the Church as she re-enacts them in the mystery of her liturgical celebration on the Feast which corresponds to them.

FATHER BUSCH: If there are no more questions, I would like to ask Father Ducey to indicate where one can find further information along the lines suggested by his paper, to supplement our knowledge of subjects like the Mass and the Liturgical Year.

FATHER DUCEY: Many books are available in English on almost every aspect of the subject. Most of them are enumerated in the classified list printed at the end of *National Liturgical Week, 1944*. A smaller list is contained in the pamphlet *What Is The Liturgical Movement?* just published by the Liturgical Conference.

Recitation of Sext

AFTERNOON SESSION

August 20

Chairman: REV. BERNARD LAUKEMPER, of Chicago

(*Recitation of None*)

THE BANQUET OF THE SACRIFICE

REV. PHILIP T. WELLER of Dorchester, Wisconsin

THE OBLATION is completed. The sacrificing priest, acting on the one hand as Christ and on the other as the representative of His Body, the Church, has sent aloft unto God our Father the gift of His Sons's immolated Body and poured-out Blood, accompanied by the offering we have made of ourselves. The Gift is one of sweet savor, blessed, approved, ratified, made worthy, consecrated, transfigured, and accepted. God sits at the sacramental feast of the New Covenant receiving sacrificial food, and now He bids us come and recline with Him at the Holy Repast. "Thou hast prepared for me a banquet in sight of my oppressors.

My cup overflows, and how good it is!" [1] Lest we be diffident about approaching the banquet-table, Christ our Brother beckons with assurance: "I am come into my garden, O my spouse, I have gathered my myrrh with my aromatical spices: I have eaten my meat with my honey, I have drunk my wine with my milk." [2] And Mother Church, beholding so great grace, exhorts us to approach: "Eat, my friends, and drink, and be inebriated, my dearly beloved." [3]

The task assigned to me is to explain the banquet of the sacrifice, the relationship of the meal to the sacrifice, the reason that Communion is a part of Mass, and should, when possible, be received at Mass. Other aspects of Holy Communion, frequent and daily reception, its purpose and effects, dispositions on the part of recipients, all would be of interest and profit; but this address must keep within the limits that have been set. (The speaker who follows will treat of another phase of Holy Communion, Communion as the sacrament of unity and charity.) Here I am going to quote a number of texts which will indicate in very summary fashion the true Christian mind on the Banquet of the Sacrifice — from the words of Christ Himself down to latest utterances of the Church's authoritative voice.

Jesus Christ:

> 'I have longed and longed to share this paschal meal with you *before my passion*'. . . . Then He took bread, and blessed and broke it, and gave it to them saying, 'This is my body, *given for you;* do this for a commemoration of me.' And so with the cup, when supper was ended, 'This cup,' He said, 'is the new testament, in my blood *which is to be shed for you.*' [4]

These words, as we shall see later, emphasize that the Bread given for our food and the Blood given for our drink are sacrificial and reach us only through Christ's Sacrifice.

St. Paul:

> Or look at Israel, God's people by nature; do not those who *eat their sacrifices* associate themselves with the *altar of sacrifice?* . . . So it is the *Lord's death* that you are heralding, whenever you eat this bread and drink the cup, until He comes. [5]

St. Paul is nothing if not explicit in insisting that Communion at all times is a sharing in the Sacrifice that goes before.

Roman Missal:

> That as many of us who shall receive the most holy Body and Blood of thy Son from this altar (of the Sacrifice) in which we are participating, may be filled with every heavenly grace and blessing. [6]

Or are we laboring too much this prayer of the Canon if we maintain the ideal to be that we communicate from particles consecrated in the very Mass in which we have participated?

St. Leo I: "That Blood which is both *our ransom* and our drink." [7]

St. Athanasius:

> Receive this sacred food and drink with joy and fervor, because it is the Sacrifice of your redemption. [8]

Haymo, Bishop of Holberstadt (d. 834):

> Wherefore, my brethren, as you assemble in the Church to feast upon Christ's Body and Blood, wait for one another, so that the offering of many might be celebrated together; and do all of you communicate as a body from the one Bread, because this oblation is made of one loaf and ought to be common to all. [9]

This Mediaeval theologian would be disenchanted if he could see how today we remain rugged individualists, even when we are about to partake of the common table of the Holy Eucharist.

Council of Trent:

> The Holy Synod desires indeed that at each Mass the faithful who are present should communicate . . . that thereby a more abundant fruit might be derived by them from this most Holy Sacrifice. [10]

In other words, Communion renders our part in Mass something complete and perfect.

Benedict XIV:

> Consequently, the rule is that Communion of the assisting worshippers should take place after that of the priest. But this rule has its limits if a just cause arises for deferring Communion until the end of Mass. Hence it is apparent that they are in the wrong who, for no valid reason, distribute Holy Eucharist at the completion of Mass. [11]

How easily we can find what we regard as a justifying cause!

Cardinal Brancati (d. 1693):

> According to our judgment, those priests ought to be censored who, contrary to the prescript in the Ritual, without necessity distribute the Eucharist to the people at the end of Mass. [12]

Cardinal Brancati and Benedict XIV take umbrage at those priests who defer the administration of Communion till after Mass. In our age we have gone them one better by distributing It before Mass, in order that the Mass itself might be used as an opportunity for private devotion and thanksgiving.

Synod of Cologne in 1922:

> The participation of the congregation in the Sacrificial Repast after the Communion of the priest is an ancient custom which should be revived whenever circumstances permit. [13]

And last but not least we hear a voice from our great American hierarchy. Bishop Griffin of Trenton in an episcopal instruction dated September 24, 1946 said:

> If, in any church, convent or institution the practice exists of giving Communion before Mass it is hereby declared abrogated; any so-called community custom or privilege to the contrary notwithstanding. [14]

But it is not merely the teaching of theologians, it is the mind of Christ Himself, expressed when He promised this holy largesse and when He instituted it, that we are destined to eat His Body and drink His Blood, in order to take most intimate part through Him, with Him, and in Him in our highest dignity and duty, the offering of the Eucharistic Sacrifice.

> I myself am the living bread that has come down from heaven. If anyone eats of this bread, he shall live for ever. And now, what is this bread which I am to give? It is my flesh, *given* (that is, sacrificed, *immolated*) for the life of the world. [15]

Herein lies the importance of not divorcing Communion from the Sacrifice, for the sacramental repast is the perfect participation in the sacramental offering. Christ demonstrated this at the Last Supper, partaking Himself, before giving to His apostles, and thus completing in His own Person the whole Eucharistic sacrament. [16] And as He gave It to them He said: "This is my body, *given* for you; do this for a *commemoration* of me." [17] What the apostles and we thereafter would observe, in fulfilment of the Master's command, will be a memorial sacrifice; and the communion which follows will be a memorial sacrificial repast. "It brings us back, as all sacraments do bring us back, to the passion of Christ; we take and eat the holy Thing that is offered up, the Body; we drink the cup of the testament in the Blood of Christ." [18]

It is Christ's will that Communion be annexed to the sacrificial action, for "it is the Lord's death that you are heralding, whenever you eat this bread and drink this cup, until He comes." [19] The banquet is an integral part of the Sacrifice. The Sacrifice is a preliminary and necessary condition to make Communion possible. Participation in the Holy Repast can follow only when the Sacrifice has been accomplished, whether that sacred action has taken place today, or yesterday, or sometime before.

Receiving Holy Eucharist is eating of the Lamb of God in a state of immolation. It is a Sacrificial Banquet, not any kind of banquet, the eating of an immolated victim. It is more than the food that floods the soul with grace, gives health to the body, and pledges a blessed immortality, it is the Blood of the New Testament, the Flesh of Christ, our Passover Who is immolated. [20] St. Thomas says: "The Eucharist is the perfect sacrament of our Lord's passion, in as much as it contains the very Christ Himself Who suffered." [21]

In instituting the Eucharist, our Savior, to a greater extent than happened in the case of the other sacraments, chose signs and symbols, elements and words, time and setting, all of which could

powerfully represent or signify the true inwardness of the Mystery being anticipated in sacramental form. And thus it is that not only the whole external rite of the Eucharistic oblation signifies Christ's offering on Calvary, but likewise the elements of bread and wine by themselves, two separate species, from the moment they are consecrated until the time they are consumed signify perfectly the Lamb's immolation unto death: "My Body broken for you. My Blood poured out for you." [22] In addition these two elements signify our own common fellowship in the offering, and our own willingness to unite the sacrifice of ourselves with Christ's immolation. For the bread has been obtained from many kernels of wheat, harvested in sweat and tears, ground in the mill, made into one loaf, and baked in the fire. The wine has been fermented from many grapes, crushed and beaten down in the winepress, emerging finally as one pure and delicious liquid. We are the wheat of Christ and His wine. Awareness of what is signified in the sacrament of the Bread of Life each time we use It should cause us to remember St. Paul's query:

> Is not this cup we bless a participation in Christ's blood? Is not the bread we break a participation in Christ's body? The one bread makes us one body, though we are many in number; the same bread is shared by all. [23]

Whenever we communicate we partake not of any kind of divine food, although it be verily the Son of God Incarnate, but we feast on Flesh and Blood that comes from an altar. We share a sacrificial repast as the guests of God at a common table, just as we offered to Him sacrificial worship at a common altar.

The day at Capharnaum, when Jesus first made the promise of the Eucharist, He gave a clear sacrificial ring to the announcement about the new manna which would be our food until the end of time:

> Jesus said to them, Believe me when I tell you this; the bread that comes down from heaven is not what Moses gave you. The real bread from heaven is given only by my Father. God's gift of bread comes down from heaven and gives life to the whole world. [24]

That is, the manna of the New Law is not simply any supernatural food, but a divine gift made possible only because the Sole-Begotten Son of God was willing

> to dispossess himself, and to take the nature of a slave, presenting himself to us in human form . . . and accepting an obedience which brought him to death, death on a cross. [25] 'It is I who am the bread of *life*.' [26]

This puts us in mind of another scripture text about how *life* was restored to us:

> A man had brought us death, and a man should bring us resurrection from the dead; just as all have died with Adam, so with Christ, all will be brought to *life*.[27]

Throughout His discourse on the Eucharist at Capharnaum, our Savior is referring to His Passion and the relationship of the promised sacrament to the Paschal Sacrifice.

> I myself am the living bread that has come down from heaven. If anyone eats of this bread, he shall live forever. And now, what is this bread which I am to give? It is my flesh, given for the life of the world.[28]

The bread I shall give at the Last Supper is my Body which will be offered to God on the Cross, a prize, a ransom for redeeming the world from death. You will receive the Eucharist as food, so that the world may through my death be raised up to life, nurtured, made strong, and brought to perfection. I shall give my Flesh upon the Cross, like grain poured into a mill, to be ground and sifted, and baked into the bread of the Eucharist, a Bread which will be fruitful and vital, nourishing the faithful in divine life and leading them to life in glory everlasting.[29]

The early Christians with their great fervor for the Eucharist had no difficulty in keeping attuned to what the mind of Jesus was when He bequeathed this great sacrament. And so the evidence shows that they followed as a matter of course the perfect way, that is, they consummated the Eucharistic Sacrifice each time they were present by partaking of the Holy Repast, and never conceived the Repast as a thing separate from the Sacrifice. Mass with Communion was the rule on the Lord's day and on those weekdays when the Eucharist was celebrated. Moreover, it was unthinkable that anyone would communicate before Mass, or after Mass, or immediately after the consecration, or at any time other than the proper time. It is quite irrelevant to point out how history and archeology have discovered that Christians in early times received the Holy Eucharist in their homes, even communicating themselves from the reserved Sacrament they had in their own private possession. This happened only on days when Mass was not celebrated, or in the case of those who could not be present. St. Paul's words: "The one bread makes us one body, though we are many in number; the same bread is shared by all,"[30] were accepted in their full significance. They came to the assembly to reenact the Lord's Supper, they prayed and sang together, listened and received instruction together, actively offered together, and naturally consolidated their union by the common reception of Communion, and this in its proper place within the Mass.

How far we have departed from their spirit! If our assistance at Mass were equally active and intelligent and fervent, if we had full enthusiastic participation from the Introit to the Canon, there need be less anxiety about participation from the Pater to the Ite Missa

Est, either as to frequency and numbers of communicants, or as to the time when the faithful ought to communicate. The entire context of the Mass prayers, its very structure, has been built upon the truth which demonstrates that Holy Communion is the natural and culminating point in the process of active participation, consummating in utmost perfection the union of Christ, the High-priest and Victim, Christ the Head, with His Bride the Church, and through the union of the Mystic Body, building up unity and charity between Christ and the individual, and between the members of Christ themselves.

From times ancient the Mass prayers in the missal have been the inspiration and guide to an understanding of Communion, as well as the best devotion preparatory to receiving It. The table-prayer of the Sacrifice Banquet, like the Canon itself is introduced by a preface. This preface is the Our Father, wherein God appears as the head of a family. He is the Lord and host, and Christ is our supersubstantial Bread, His return food-gift to us. We are after all only the guests, and it is not proper, in fact, it is very bad etiquette for the guest to make himself the center of interest at the table of the Lord, as it seems many do today.[31] Besides we are guests at table with our brethren, and the Sacrament has for its primary purpose the common good of the Mystical Body, more than the advantage accruing to the individual member.

As there is fellowship in sacrificing the Body and Blood of Christ, there is fellowship in partaking of the Divine Victim. In fact, here the fellowship reaches its apogee, as it did at the Last Supper. St. Thomas says: "Like the priest, the faithful also communicate because they take an active part in the Holy Sacrifice." [32] "This does not signify primarily that God descends to us — so much emphasized in devotions for Communion, it is rather the highest consummation of the state 'esse in Christo,' leading us to God." [33] In our day we have so little regard for fellowship in the Eucharist, because the idea of fellowship has largely disappeared in ordinary human experience. It is the individualistic approach to the Eucharistic Sacrament, moreover, which has caused many to regard Communion as the most excellent part, relegating the Mass itself to more or less of a setting, a *sine qua non* by which we come to possess the consecrated species. Until we have succeeded in banishing such misconceptions and restoring emphasis where it belongs, the Eucharistic movement inaugurated in this century will never flourish.

We have to recapture for these times what seemed so obvious in the centuries when the doctrine of the Mystical Body was something consciously alive and vitally motivating in Christian life and worship. Then the Eucharist was seen as the holy Thing which brings to completion what was begun in the Incarnation. All mankind is intended through the Eucharist to reach perfect incorporation and unity in the one Mystic Body. This Body will be presented to and accepted by the

heavenly Father for our everlasting divinization and beatitude. As the moment approached for Jesus Christ to become a holocaust as a redemption for many, He said:

> Father, the time has come; give glory now to thy Son, that thy Son may give the glory to thee. . . . I have revealed and will reveal thy name to them; so that the love thou hast bestowed upon me may dwell in them, and I too may dwell in them. [34]

Through His Incarnate Word we meet the sovereign God, our heavenly Father in the Eucharistic rite. Thus becomes fulfilled what had been prefigured in the sacrifices of the Old Law. When the people brought an animal to the temple for sacrifice, the priest killed it. A part was consumed in the flames of the altar in sight of the offerers, and regarded as God's food. The burning signified that God had accepted the offering as an odour of sweet savor. Now the entire victim belonged to God, had been rendered holy because a part had "been eaten" by Him. Man is reconciled with God through the sacrifice offered, and hence is invited to be God's guest at the sacrificial meal.

So far we have stressed mainly our Lord's own mind about the Eucharist, as expressed in the New Testament, as understood in early Tradition, and as the realization of the figure which God had so plainly given in the offerings of the Old Law. Time does not allow, nor should it be necessary to examine at greater length, what weight could be brought to bear on the subject from a more complete survey of Tradition, teaching of theologians, the rubrics, and Canon Law.

Apropos of our thesis Father Kramp, S.J., in his work "Eucharistia," proposes this question: "Ought not Christians to understand the relation between oblation and communion as well as did the heathen in their merely natural religion, who joined to the heathen sacrifice-oblation the sacrifice-banquet? This relation must be reasserted and be made plain, especially to our Christian men." [35] What is self-evident to the priest offering Mass must be made plain also to his co-offerers in the pews, that Holy Communion is a sacrificial meal which ontologically and logically cries out for their participation. This is the original and deeper meaning of Holy Communion, and sad to say not as familiar to the faithful as it ought to be. How did we get that way? The explanation is a long one which can not adequately be attempted here. Suffice it to say, however, that its origins lie back in the later Middle Ages, and antedate the Reformation by several hundred years.[36] Yet it appears that the anti-sacrifice attitude of the first and early Protestants had a decidedly detrimental influence upon the people who remained loyal to the Church. One account states that in Bavaria the Catholics "would rather have lost everything, nay, suffered death itself, than receive Holy Communion during Mass." [37] Those Catholics who had been exposed to and become

infected with the new heresy continued to revere the Holy Eucharist; nevertheless, their leaning was toward the Protestant notion of the time, when the Last Supper was conceived as an intimate communion with Christ, while losing sight of the Catholic consideration of the Last Supper as a paschal meal and consequently as a sacrificial meal. But it must be admitted that the groundwork for such lack of appreciation of the true nature of the Sacrament of the Altar had been laid already in pre-Reformation times. Thirteenth century emphasis on the august presence of the Divine Person in the Blessed Sacrament with less stress on the Eucharist as the sacrament of Christ's mediatorship, along with the ever increasing devotion to the Reserved Presence without sufficient regard for the Mass, had prepared the way for conceiving Holy Communion as something separate from the Mass, as a private devotion instead of that which consummates our participation in the Mystery of Christian sacrifice and fellowship. This tendency to make the Mass one thing and Holy Communion another thing resulted certainly in a loss for genuine Eucharistic piety, a loss which we still experience.

However, the tide fortunately has turned. The Eucharistic movement providentially inaugurated by Pius X is rightfully receiving liturgical orientation. The order of values is being recaptured through placing the emphasis where it ought to have been always. Although one of the sessions of this conference had to pose the question: Do we know the Mass? we can justly assert that the Mass is better known today than it had been for quite a long spell. Surely the faithful today comprehend that the Mass is something greater than a procession with the Blessed Sacrament, of higher merit than Benediction or a Holy Hour or a visit with Christ in the tabernacle, and that the Mass independent of the people's Communion is something even more sublime than Holy Communion considered in itself apart from Holy Mass. "It is the Mass that matters" has been dinned into their ears with such compelling force that few can have escaped giving credence to this truth. But progress is ever slow, at times it appears discouragingly so. A number of points remain to be clarified by those who bear the obligation to interpret Christian doctrine to the flock. It must be elucidated, for example, that every use we make of the Eucharist has a sacrificial character attached to it.[38] The Sacrament which we adore, which we keep in the tabernacle, which we honor in procession is the holy Thing remaining from the Sacrifice already celebrated. It must be explained that Holy Communion no matter when received, within Mass, or as Holy Viaticum, or for any valid reason apart from Mass, must at all times be considered as the exchange Gift that comes to us from God in return for the sacrificial Gift we have presented unto Him.

Instruction and more instruction along these lines is necessary; yet something more is required. What we teach and believe with our

hearts must be professed and made a living thing through our senses. If we would arrive at the ideal of participation in the Banquet of the Sacrifice, we must first have active participation of the faithful in the Sacrifice as a whole. The kind of participation we desire of the faithful at Communion time will not follow if they have been allowed to be passive during the rest of the time. It all goes together. Whenever the Mystic Body assembles with its Mystic Head to make present the Sacrifice of our Redemption, there should be oneness of purpose and oneness of expression. Then, after the people of God have prayed together, sung together, received instruction in oneness of spirit, made the offering in unity of congregation, they will desire to be one body one fellowship with Christ and His members, they must needs culminate their common worship by sharing in the table of the Lord, therein entering into communion with the Body and Blood of Christ, and consequently into communion with the Whole Christ, the Spouse and His Bride.

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3. Ibid.
4. S. Luke, 22: 15, 19, 20 (Ronald Knox).
5. I Corinthians, 10: 18; 11: 26.
6. Canon of the Mass.
7. Cfr. De La Taille, *Mysterium Fidei.*
8. Ibid.
9. MPL 118, col. 818c: Haymo: *De Corpore et Sanguine Domini.*
10. Sess. 22, ch. 6.
11. *De Sacrificio Missae*, lib. II, cap. 22 (ad textum Ritualis). For this reference and the next one, see: Oppenheim in *Ephemerides Liturgicae*, 1938, p. 70–83.
12. Cardinal Brancati: *De Sacro Viatico*, p. 157.
13. Quoted in Kramp, *The Liturgical Sacrifice of the New Law*, p. 168.
14. *Orate Fratres*, Vol. XXI, No. 1, p. 35.
15. S. John, 6: 51, 52.
16. Cfr. Vonier: *Key to the Doctrine of the Eucharist*, p. 251.
17. S. Luke, 22: 19.
18. Vonier: Ibid., p. 252.
19. I Corinthians, 11: 26.
20. Cfr. *Ephemerides Liturgicae*, March–April 1931, p. 148.
21. S. Theol. III, qu. 73, art. 5 ad 2m.
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23. I Corinthians, 10: 16, 17.
24. S. John, 6: 32, 33.
25. Philippians, 2: 7, 8.
26. S. John, 6: 35.
27. I Corinthians, 15: 21, 22.
28. S. John, 6: 51, 52.
29. Cornelius a Lapide, *Commentaria in Joannem*, Cap. VI, 53, 53.
30. I Corinthians, 15: 21, 22.
31. Cfr. Kramp, *The Liturgical Sacrifice of the New Law*, p. 172 ff.
32. S. Theol. III, qu. 82, art. 4.
33. Jurgensmeier: *The Mystical Body of Christ*, p. 244.
34. S. John, 17: 1, 26.
35. Kramp S. J., *Eucharistia*, p. 66.
36. For the history of this subject see Kramp: *Eucharistia;* also *The Liturgical Sacrifice of the New Law.*
37. Cfr. Kramp S. J., *The Liturgical Sacrifice of the New Law*, p. 164.
38. Cfr. Vonier: *Sketches and Studies in Theology.*

Father Laukemper: Thank you very much, Father, I have one great request and that is that this paper might go out over the great networks of our country, into all our parishes, particularly because it was so well substantiated by the quotations from authors whose authority cannot be disputed and more especially because it is based on the Lord's own words. Now we are ready to receive questions from the floor.

Rev. Gilbert Stack, O.S.B., of Sturgis, S. D.: I would like to bring up a point I have been interested in and I am sure will be of interest to many of the priests here, and that is the question how we can estimate the number of breads to be consecrated at each Mass. I am situated in a convent and convent school where the number of communicants varies each day. It is no problem at all for me certainly. The Sister takes care of it and she places on the altar the approximate number of breads that are to be needed. But there does seem to me to be some kind of a question here besides the niceties of estimating the number, and I believe it will come out when we have a better understanding of the Offertory and the nature of the Mass as a Sacrifice.

Father Weller: I agree with you Father that we can make a nicety out of this but I simply wish to state that it is my impression that we should make reasonable efforts to consecrate at each Mass for the communicants at that Mass. Father Laukemper, from his experience in a big parish, I am sure would be an excellent authority.

Father Laukemper: I celebrate practically all the principal Masses during the year and I have not distributed from the tabernacle twenty times in a year. I attempt to consecrate at every parish Mass and seemingly have no difficulty as regards the number of altar breads to be prepared. We guess at it and the Particles left over are put into the tabernacle. The priest who assists the celebrant in distributing Communion uses the ciborium in the tabernacle. We never run short, and we never have many extra Hosts. It is not as difficult as it might seem to be. It is all a matter of getting into the habit of doing the thing and so you form a certain sense of judgment in the matter.

V. Rev. Msgr. Martin B. Hellriegel, of St. Louis: I wish to appeal to my confreres to attend to this matter of consecrating for the participants at Holy Mass, especially on the Lord's Day and on such special occasions as weddings. At weddings, for example, the bride and groom enter into a sacrament that is a sign of the union of Christ and His Bride, the Church. This union finds its deepest and highest expression in the Holy Eucharist. In order that the significance of these mysteries may be more manifest we should consecrate the Eucharistic Food for the bride and groom and for the whole wedding party in the very same Sacrifice at which the marriage is made.

Father Laukemper: I think it was most fortunate that the Program Committee should select a member of the sisterhood to present the second paper, which deals with our union in the Holy Communion, "We Eat Together." I say it was most fortunate because the sisterhood throughout

the country from east to west and from north to south has contributed probably more than any other group to the progress of the Liturgical Movement. Mother Jerome.

WE EAT TOGETHER

Mother M. Jerome, O.S.B., of Yankton, S. D.

If the average Catholic were asked: "What is the purpose of Holy Communion?" his prompt reply would be: "To unite us to God." He would also, no doubt, feel very sure of the correctness of his reply. And yet, our Holy Father in his encyclical on the Mystical Body says: "In the Holy Eucharist the faithful are nourished and strengthened at the same banquet and by a divine, ineffable bond are united *with each other* and with the Divine Head of the whole Body." (Paragraph 19)

Like many here present, I grew up in an age when the reception of Holy Communion was surrounded by an attitude which made the sacrament rather a private matter. Individual fervor, individual devotion, and individual possession were the commonly-accepted methods of pious approach. In the instructions preceding the reception of our First Holy Communion, we were taught that complete recollection was best effected by kneeling in humble adoration with our face covered by our hands. Doubtless this custom had scriptural warrant, since we were further told that the angels move before the Divine Majesty with eyes covered by their wings. Then, with no apology for the imperfect analogy, we were taught that we must carefully conserve every moment after Holy Communion for loving God, and for petitioning Him for the many favors needed by our small selves and by the more or less numerous members of our family. Usually these petitions were to be prepared in advance so that they could be presented without loss of memory or time within the short minutes allotted for this complete "recollection." Once the Sister in charge began to recite with us the prayers of thanksgiving after Communion, the time for any practical converse with Christ was over. In fact, we felt that it was the end of Holy Communion and what remained was more or less a matter of routine.

To one so thoroughly indoctrinated with spiritual individualism then, the teaching of the functions of the Mystical Body did violence, at first. It required a complete reversal of thinking habits to extricate the mind from this backwash of Jansenism. But once the mental orientation had been effected, the doctrine of corporate worship, of

communing with one another in Holy Communion, was a source of larger thinking, of increased communal charity, and of new joy. The same nun who prepared me for my First Holy Communion has long since discovered the "miracle" of the Christo-centric life, of the corporate sharing in His Body. She now kneels beside me in the convent chapel, as the senior member of the community, and each morning for seventeen years we have both sung together, in the language of the Church, with the community as we went up to the Sacred Banquet or as we returned from It: "I will bless the Lord at all times" (Ps. 33), or "How lovely are Thy tabernacles, O Lord of Hosts" (Ps. 83), or again, "The Lord ruleth me and I shall want nothing." (Ps. 22)

"In the Holy Eucharist the faithful are nourished and strengthened at the same banquet and by a divine, ineffable bond are united with each other and with the Divine Head." Holy Communion is preeminently a social bond. "And they continued steadfast in the breaking of the bread." (Acts, 2:42) The early Christians conformed in all their practices to the teaching of the Apostles. But all these practices had but one object: to solidify the unity between men and God and to unite men with one another. This is clearly evident from Our Lord's words: "I in them, and Thou in me; that they may be made perfect in one." (John, 7:23) "We might, indeed, say that the unfailing criterion by which to judge of the value of a thing from the supernatural point of view consists chiefly in this: to examine if it helps or hinders the union of men with God, and through God, that of men amongst themselves." (Dom Morin: *The Ideal of the Monastic Life Found in the Apostolic Age*, pp. 84–85. Words quoted from *The Life of Albert Hetch.*) It is because the Church has so passionately loved this unity that she has encouraged the oneness of her people, not merely uniting them in the oneness of faith under one authority, but she has also encouraged this oneness of mind and heart by forming religious communities or associations which are the object of hatred to those who fear the power of united effort.

Common participation in the Eucharist is the symbol of union with the Mystical Body. In the Secret Prayer of Corpus Christi we ask: "O Lord, mercifully grant to Thy Church the gifts of unity and peace, which are mystically signified beneath the gifts we offer." St. Paul likes to refer to the Holy Eucharist in sacrificial terms: eating the sacrifice, partaking of the fellowship of the Lord, partaking of the table of the Lord. According to his way of thinking, Communion was part of the sacrificial banquet. When we go to a banquet, we expect to find good company, guests that are in a festive mood because of their joy in one another, and in a grateful mood because of the magnificence of their host. The host and the food contribute most to inspiring the guests with unity of thought and

feeling. But in the Divine Banquet, the Host and the Food are one. And since all guests eat the same Food, they become one with each other and with their Host. "We being many, are one bread, one Body." St. Augustine says, "However many loaves have been placed there, one loaf; however many loaves through the whole wide world may have been on the altars of Christ today, it is one loaf. 'We being many are one Bread.' What you receive you are, by the grace by which you were redeemed." ("*Sacramentum Unitatis*" from *Tractatus de Sancto Pascha.*)

Father Gerald Ellard, S.J., under whom I had the good fortune to make a retreat last March, exemplified this last-quoted sentence of St. Augustine by a homely but pertinent comparison. He reminded us how the Quaker Oats people some years ago advertised that all the Dionne Quintuplets ate Quaker Oats, which, judging from the advertisement, was single-handedly responsible for the children's fine health! Then he added: "We are one body" according to St. Paul, "because we eat the same Breakfast Food." Now, if two people can be thus united to one another and to God, why not two thousand, two million, why not two hundred million or all the members of the Mystical Body throughout the whole world? "However many loaves have been placed there, one loaf; however many loaves through the whole wide world may have been on the altars of Christ today, it is one loaf." Says the Dominican Editor of *Blackfriars:* "Every Christian can grow like the One whose life he shares by the food which he eats at the Common table, and as each shares more fully in the one life so in fact that single principle of vitality spreads through the whole mass of Christians. Gathered round the same table, feeding on the same spiritual food, they all begin to live the same common life of Christ, common because they are all in Communion. For this did Christ give us his body to eat that we might become one mystical body." (*Blackfriars*, Editorial, June, 1946.)

The realization that the Eucharist is a sacrament of unity and peace will sharpen our social conscience to the point where we will examine what is our attitude toward our neighbor, which means every other member of the Mystical Body who eats the same Food that I eat. We cannot love Christ in one person and despise Him in the other. We cannot serve Him in those who have influence and neglect Him in those who are poor or a burden to us. We cannot love Him in the white man and be indifferent to His needs in the colored person. We cannot reverence Him in those who are our superiors and take Him for granted in our equals or despise Him in subjects or employees. In other words, once we develop a keen social consciousness, the whole tenor of our life and conduct is lifted. Prejudice, discrimination that is unfair, injustice toward those with whom we work, are no longer possible. We learn to respect ourselves more highly because of our awareness of Christ living in us, and we

respect others because we know that He dwells in them with equal love. We no longer approach Holy Communion to have Christ for ourselves. We praise and love and petition Him in others. They are all other Christs, — the man two houses down the street, the janitress in the office building, the banker, the railroad porter, the student who has been getting on my nerves so consistently, and the woman who prays so annoyingly loud in church.

And so, as we come back from the Communion table and see all these other people united to us in praising God, our enmities fall away. We cannot see Christ in others and be rude or fussy about trivialities. There is greater union among Christ's members because of Communion. As a noted liturgist says: "We must not only find Christ in the Host in Mass; we must find Him in the hosts in the masses." (Rev. Godfrey Diekmann, O.S.B., Lecture, Catholic University, Summer Session, 1944.) Most of the trials of life come from having to live with one another. But union with one another in Christ dissolves these difficulties by reason of giving our spiritual eyes the proper focus. We share Christ with one another; we do not tear His Body asunder, member from member. In the words of a Benedictine writer: "It would be a disastrous day for the Christian cause if, in the mind of the faithful, the Eucharistic mystery were shorn of that all-important social character, if their frequent eating of the heavenly Bread meant to them nothing but individual spiritual satisfaction, without furthering the great cause of Christ's Mystical Body, the society of the elect." (Vonier: *A Key to the Doctrine of the Eucharist*, pp. 256–257.)

Not only do we become conscious of our unity in Christ socially, but this very consciousness is the source of a new joy. The last Supper was preeminently an occasion of joy: "These things have I spoken to you that my joy may be in you, and your joy may be filled." (John, 15: 11) "And these things I speak in the world, that they may have my joy filled in themselves." (Ibid. 17: 13) But joy is best expressed in song. St. Augustine says: "Let us go forward singing, and let us sing as we go. . . . Let us sing with joy and by joy let us go forward in love." (Canta et Ambula; Serm. 256, No. 3) Dom Ermin Vitry speaks of "singing our way to God."

We have spoken of Holy Communion as a *sacrum convivium*, a sacrificial banquet. When we attend a banquet, we normally expect an atmosphere of good fellowship as well as good food. What do we actually find when coming to the banquet at which Christ is the Host as well as the food that is eaten? When eating this Food so uniquely instituted by Our Lord for the establishing and maintaining of unity "that they may all be one," we find that it is usually partaken of in the most individualistic manner and in the coldest possible atmosphere. Perhaps many causes have contributed to this state of affairs. This Liturgical Conference is devoted to finding a

remedy for some of the ills that afflict the Mystical Body. The Communion Procession, it seems to me, is at least a partial solution to the unhappy situation mentioned above. Here action (and the early Liturgy abounded in action) is accompanied by the singing of a sacred text. With the sacred word in our heart and mind we go, as a body, to receive the Sacramental Word. This sacred text leads us to unfold in fuller activity and to make a religious response. In other words, the happy combination of the word of God and the activity of man leads us to full contemplation. Through the procession we begin again to understand one of the main aspects of communion: that it is the completion of a corporate offering, a corporate action which St. Augustine calls the *sacramentum unitatis*.

The Church has recognized this need for expression in song by assigning the Communion antiphon. It definitely intends to express the joy of union between Christ and His members. History shows that until the twelfth century "the practice of antiphonal singing in the reception of the Eucharist was mainly an act of loving fervor. . . . It beautifully expresses the procession of a united faithful approaching the table of the Sacred Banquet. The action is intense, for the goal is supreme. And all who march cannot but sing that to which they are marching." (*Caecilia*, Nov. 1945) It is regrettable that, due to liturgical decadence, the *Communio* has suffered most, and absolute silence has usurped the place of eucharistic feasting. Yet, with the reawakening of liturgical life, the Communion Antiphon is also little by little coming back, at least in monasteries and convents where full participation in the liturgy is considered a first duty. In my own community of Sacred Heart Convent, we have sung the *Communio* as far back as memory reaches, but, as mentioned earlier in this paper, it was not until 1930 that we adopted the custom of interspersing the Antiphon with verses from appropriate Psalms. The Sisters, Novices, and Postulants, together with the students of our high school and college, sing these Psalms jointly as we approach Holy Communion and as we return to our places. The effect is truly inspiring. There is no time for egotistical smallness of thought, or selfish preoccupation. With the blessed company of Christ's faithful we join our own voice to exalt God's greatness and mercy, His cherishing care against the littleness of man. The Psalms have a spiritual content that is capable of setting in motion a current of prayer. It is not we singing, but Christ singing in us. Says St. Augustine: "I hear the Psalm speaking and in it I hear Christ speaking." (*Enarrationes in Psalmos*) "I will bless the Lord at all times! His praise shall be ever in my mouth." (Ps. 33, v. 1) When doubt tears at our hearts, we are assured: "O taste and see that the Lord is sweet: blessed is the man that hopeth in Him." (Ibid., v. 9) When fear threatens to lessen the joy of living, we sing with faith and trust in our Shepherd's providence: "Yea, for though I should walk in the midst of the shadow of death, I will fear no evil

for thou art with me." (Ps. 22, v. 4) When a sense of gratitude for His bounty makes us stammer for words, the Psalmist offers them to us: "Thou hast prepared a table before me, against those that afflict me." (Ibid., v. 6) And when we feel it is good to be in His presence, we sing: "Thy altars, O Lord of Hosts: My king and my God." (Ps. 83, v. 4)

So marching, so receiving, and so singing effects a change in the whole contour of one's daily existence. It elevates the soul, it unites in praise of Him "whose loving kindness followeth me throughout the days of all my life." (Ps. 22, v. 8) It makes one yearn "to dwell in Yaveh's house for length of days," (Ibid. v. 9) because all the convent, all the school takes on the nature of God's house for they who live therein have become truly sanctified in Him. They are united to one another and to Him, and therefore, *noblesse oblige*, they must act as those who dwell in God's house. Fraternal unity is a natural consequence of having sung together and of having eaten together.

Neither is this charm which Christ casts over a community thus united with one another and with Him merely a bit of fanciful poetry. Even the faults and weaknesses which accompany human nature always, when viewed in the light of Christ, take on a new and glorious meaning. They become for us, in Christ, new titles to a share in His Victory, in His Crown. In other words, all who live this intimate life in Christ, be they religious or lay persons, gradually realize that they must become transfigured into Christ. They are a "royal priesthood, a chosen generation." (Peter, I, 2:9) There has been a "sursum corda," and their entire religious temperament has undergone a change. And so, if there is definitely greater consideration for one another, greater charity which finds expression in a fine solicitude for the sick, the absent, those hard pressed with work or saddened by trial; if there is a readier and more perfect obedience to authority; and if there is a greater participation in common joys; if the happiness that comes to one member of the community is shared to a greater extent by all, it is because we have become transfigured with His likeness, "borrowing glory from that glory, as the spirit of the Lord enables us." (Knox Trans. Paul, II Cor., v. 18) Having been "subjected to His most gentle rule" (Collect: Feast of Christ the King), Christ now reigns and conquers over the perverse wills of human beings. "The Lord shall sit a King forever. The Lord shall bless His people in peace." (*Communio*, *ibid.*) Briefly, common participation in the Eucharist becomes a common feast of Thanksgiving as expressed by the Communion Antiphon and Psalms. Frequently, I may say mostly, the litany of private petition after Holy Communion is forgotten as filial trust in the all-powerful omniscience of God makes for greater praise of Him. Our horizon becomes wide as the world when we sing the verses of the Psalms which petition, praise, express sorrow and love by the mouth of the Holy Spirit.

The Eucharist in song gives the whole sacrificial Banquet the joyful setting which was intended by Christ. I quote from Abbot Vonier: "The sacrifice of the Mass, then . . . has always possessed in the history of the Catholic Church more the appearance of a feast than of a sad memory; we do not make our daily Mass a Good Friday liturgy, in which Christ's agony on the cross is so visibly brought to our imagination. On the contrary, Mass is all-rejoicing; it is the feast of the Church; it is surrounded by every possible splendour; its character — or shall I say, its aesthetic side? — is borrowed, not from Calvary, but from the spacious Upper Room of the Last Supper, where the Son of God was surely a splendid Host . . . it is the feast of love: it is the sacrament of union: it is the banquet which Christ with a great desire wished to eat with his disciples." (pp. 248–249, *op. cit.*)

How diametrically opposed to this love-feast is the cold individualistic reception of Holy Communion so commonly practiced today! The early Christians brought the world to the feet of Christ by working in small cells. But the enthusiasm of their charity enkindled at the Banquet of Love as they communed with one another and with Him in action and in song, energized their whole being to the extent that even pagan cruelty and crassness stopped to admire "how these Christians love one another." In our day, too, the same Food will energize the cells of our body and will set charity in motion within us. We may have to be very patient in trying to effect this change, but surely if we could unite the whole family of God around the Eucharistic altar in songful union with one another and with Him, this same altar "from which for centuries had sprung the song of charity, will gradually cease to appear to the onlooker as the lonely stage of an incomprehensible pageant." (Dom Vitry, *Caecilia*, Mar. 1945) Once we express the interior community of our souls through the exterior unity of prayer and song, we will be naturally driven to communicate the resulting charity to the world about us in the Catholic Action for which our Holy Father pleads. Once more we quote Dom Vitry: "As in the early days pagans were brought into the faith by the mutual love of the brethren, so in our days they will be brought back to singing the praise of the Lord through the fraternal oneness of those who live as one because they sing as one." (*Caecilia*, Mar. 1945)

Father Laukemper: Thank you, Mother Jerome. Now we are convinced that Mother Jerome is absolutely radioactive with Eucharistic joy. She has put all that radioactivity into her paper and I hope that it will radiate Eucharistic joy to all who read the Proceedings. Now let us hear from the floor in a discussion of this subject.

Mr. Robert Soule, of Portland: It occurred to me in connection with Mother Jerome's talk that it is a remarkable fact that the Catholic Church teaches corporate worship at Mass as opposed to the individual worship that is more or less fostered by other Christian sects, and yet at the same time the Church still maintains the dignity of the human individual — a dignity not maintained by certain present-day Godless religions. Moreover, the Church does all of this without committing any contradictions.

Father Ellard: This is another little observation that touches both of the excellent papers we have heard this afternoon. To some notable degree we have lost the symbolism of unity that is embodied in the basic elements of bread and wine. I have read that in the Jewish household, no matter how many people sat down at the table, one slice of the bread was broken so that everyone at table received a portion of that bread. In an analogous fashion, as both Father Weller and Mother Jerome brought out eloquently, it is the one bread we eat that makes us one body in Christ. Our splitting of the altar breads in a way finds a parallel in the way the cup is administered in the communion service of non-Catholics. I have often seen pictures of the altar prepared for a communion service, with tray after tray after tray of little glasses of wine and each individual communicant has his own little cup, but of course they remind themselves of the word of the apostle that the one cup that we share is fellowship in the blood of Christ. We don't share in the cup except by memories now. We do share in the bread but the sacristan cuts it up into little pieces first. Without too much effort we can keep in mind the symbolism of the one bread which unites us into unity.

Rev. James Deady, of Seattle: In connection with what we might say are disorders in attitude and in practice in regard to Communion both on the part of clergy and of people, I think we have to look beyond such details as giving Communion outside of Mass or the distribution of Communion from ciboria which have been consecrated at times other than during the Mass at which the people are assisting. We have to go beyond these to the reason for these abuses and I think the principal reason is that we have lost a fully sacramental point of view. I don't say that this is the cause of it but I do believe that our preoccupation with an apologetic defense of that moment of miracle which we call transubstantiation has kept us from at least regaining this sacramental point of view, that is, that the use of outward things is a means of our being brought in contact with Christ's mystery of redemption. Some of these ideas have been mentioned during a number of talks in this Week. The sacraments, it was recalled by one or more of the speakers, are not just the means by which grace is made to flow into our souls but means by which we are brought into contact with, or immersed in, transformed into, lifted up by Christ's redemption. I think that shows partly where the deficiency lies and shows our need of regaining a full rich conception of the sacraments, of regaining the sacramental point of view toward the whole liturgy.

Father Laukemper: That indeed is the chief purpose of the Liturgical Conference. May we hear from some of the Sisters, who may give a little support to Mother Jerome and say something especially about singing?

Sister Helen Angela, of Minneapolis: I want to tell about an experience I had in 1939. I visited the Convent of the Sisters of the Precious Blood, in O'Fallon, Missouri. It is different from the convents we had been accustomed to. Monsignor Hellriegel was the chaplain there then, and Father Ermin Vitry was in charge of the music.

I had the privilege of spending six weeks there. I had the extraordinary opportunity of participating in Offertory processions, in the sung Masses every morning, in the Hours of the Office and on greater feasts in Solemn Vespers.

Through all of that, the thing that struck me was the extraordinary joy. I experienced that with them. Among the professed Sisters and among the Novices at work in the garden and in the kitchen and in the classes, it was the same kind of joy and freedom that Mother Jerome speaks of. They were so devoted to one another. The Holy Communion and the participation in the Liturgy had entered into their whole life.

This morning I was talking about O'Fallon, and one Sister said, "O yes, I have noticed some of those Sisters here. They are the Sisters who are so happy!"

Recitation of Vespers

EVENING SESSION

(*August 20*)

Chairman: Rt. Rev. Msgr. Joseph P. Morrison, of Chicago

Opening Prayer: Collect of the day

Monsignor Morrison: As there have been many questions about our aims asked of us, the founding fathers of the Liturgical Conference, we want to take this opportunity to repeat our policy. We adopted this policy in Chicago at the first Liturgical Week and each year we take occasion publicly to reiterate our stand at the Week conducted by the Liturgical Conference, the promoter of the Liturgical Movement in this country. I quote from the Proceedings: "This assemblage desires publicly to record its understanding of the purpose of the Liturgical Week as already explained by its promoters, to wit: That it is designed primarily to serve as a representative national forum in which liturgical leaders can discuss their problems, exchange ideas and generally act to coordinate their efforts toward a common goal. It is only a forum and has not been conceived as a body competent to recommend or propose liturgical reforms or to suggest laws for liturgical practice. It is solely an advisory body and clearly understands that any changes or recommendations regarding liturgical practice should emanate from the proper ecclesiastical authorities in the place where the gathering is held." Thus we stand on our statement in the first Proceedings.

And now as we have a very interesting evening tonight I am sure that we may well proceed with the program. Our first speaker is Father Aloysius Wilmes.

WE ARE ACTIVE AT MASS

Rev. Aloysius F. Wilmes
Assistant, St. Liborius' Church, St. Louis, Mo.

For two days the speakers of this Liturgical Week have been painting for us a beautiful picture of Holy Mass, showing us that it is the great Sacrifice of Christ, the Head, united with his members, the concern of both priest and laity. It is the worship of the community, and as such it should be offered by the community, not just in the presence of the community. However, when most of us return to our parishes or institutions, we are likely to be shocked and disillusioned as we realize more than ever before how far from this grand ideal we are in actual practice. We have been told that it is the wish of Mother Church as expressed by recent popes that the laity understand the Mass and take an active part in it. But for the most part we will look around in church to find a completely silent congregation with about one person in five having some sort of manual, much less a missal. Some will be praying the Rosary, a novena, or some other private devotion for which the Mass is just a background. To the beautiful greeting of the priest, "The Lord be with you," there will be no answer; to the solemn prayers of the Church, there will be no "Amen" of ratification from the congregation.

Such a situation is not the fault of the laity nor the result of ill will on their part. It is the fault of the clergy who have not trained them, for our good people are docile and do as they are taught. How expect them to show enthusiasm for something they do not understand? If you do not know how to play bridge and were obliged to sit and watch the game of four intent players, how long do you think it would be before you turned away to something else? Our people love the Mass in spite of their meager knowledge of it, and if we priests but go to the trouble of teaching them its meaning and their rightful part in it, there soon will be no problem of active participation. The no-High-Mass, shortest-Mass, no-sermon mentality will largely vanish.

Over forty-three years ago Pope Pius X by the *Motu Proprio* made active participation at High Mass by the laity obligatory; yes, we ought to obey the popes and sing and pray the Mass. That is our goal. How achieve it? To answer that question by making some practical suggestions is the task assigned to me.

What is active participation? An intelligent following of and joining with the priest at the altar, either silent or vocal. We are concerned here principally with vocal participation, which may be either by singing as at High Mass, or by the recitation of parts of the Mass, commonly called the "Missa Recitata" or Dialog Mass.

That we may the more easily achieve our goal of full active participation of the faithful, it is well to begin by considering some of the obstacles that will be encountered:

1. The lack of a manual with which the people may follow. This problem has been largely solved by the abundance of well arranged Sunday and daily missals now available. A good way to begin is to have on hand at the rear of the church or in the pews an adequate supply of the "Leaflet Missal" of Father Bussard. The step from there is easy to the "Sunday Missal" of Monsignor Stedman and finally to the daily missal.

2. The woeful ignorance of Sacred Scripture on the part of our people. Bible and liturgy must necessarily go together. More emphasis on Bible history and the study of the Bible itself in all Catholic Schools is a must for Catholic educators.

3. Widespread ignorance of the meaning of the ritual acts, ceremonies and Christian symbolism. These must gradually be explained and thus brought within the grasp of the people.

4. The use of an unknown language. The early Church used Latin so that the people could understand and participate. This brings up the question of the use of the vernacular in the liturgy. This is a matter for the Holy See alone to determine, but the highest authority in the Church has told us that we may discuss it. Suffice it to say that in some dioceses in Europe, the Holy See has given permission for the use of the vernacular in the administration of some of the Sacraments. Priests engaged in Catholic action in the diocese of Albi in France have been given special permission to celebrate Mass in French, the Canon alone excepted. So there is hope that even sooner than we expect the Holy See may take steps toward allowing the vernacular at Mass. In the meantime, however, the use of the vernacular missal by the people and teaching the meaning at least of the shorter responses in Latin, can be very successful and satisfactory.

High Mass and Active Participation

There is no need belaboring the point that a national survey of the condition of the parish High Mass would result in a sorry picture indeed. That this should be the case forty-three years after Pius X legislated and made obligatory singing by the faithful at High Mass is confirmation of Father Ellard's judgment that the *Motu Proprio* of Pius X is the most resisted and evaded decree of the twentieth century. Wrote Pius in part: "Endeavor should be made as far as possible to restore Gregorian plainsong to the use of the people, so that the faithful may again take a more active part in the ecclesiastical offices, as was the case in ancient times." Elsewhere he urged that the parts of the High Mass which traditionally belonged to the people be restored to them — *Kyrie*, *Gloria*, *Sanctus* and *Agnus Dei*. Such

active participation he designated as "the primary and indispensable source of the true Christian spirit." Pius XI in 1928 sadly admitted that too little had been done and he renewed the insistence of the Holy See that the people ought not be "mute and silent spectators" at divine service. And yet, even now only the slightest beginning has been made in our country.

Having taught the people the meaning of the Mass in general, a first step towards the restoration of active participation at High Mass is to teach them and the choir the proper role of music in divine service. Briefly, it is not the function of the choir to entertain the congregation. The music must not distract the worshippers from what is going on at the altar. Rather it should be an aid for all to follow and to share in the sacred mysteries re-enacted there, since it is the sung prayer and worship of the whole congregation, in which, therefore, the congregation should be given its rightful part.

Asking your pardon for introducing the personal element, may I ask you to bear with me while I describe our efforts at St. Liborius' in St. Louis and the results obtained, in the hope that others may be inspired to do the same and even better? Ours is a large city parish of 1,250 families of the middle class.

We began about seven years ago. Up to that time all the singing at the Sunday High Mass was done very creditably by a male choir, which from time immemorial had been singing the Propers as required, and for the most part in full Gregorian. The Ordinary was sung in approved part Masses. At first this choir was not too willing to cooperate with our program of congregational singing. The members felt they were being deprived of singing what they alone had the right to sing. We patiently explained that the Propers — Introit, Gradual, Alleluia, Offertory and Communion — belonged to them, but that they were really stealing what belonged to the congregation by singing the entire Ordinary themselves — *Kyrie*, *Gloria*, *Credo*, *Sanctus* and *Agnus Dei*.

We began by having the congregation answer the responses with the choir. After a few Sundays we added the *Kyrie*, and then one by one the rest of the Ordinary. These were taught the people in very short rehearsals after the High Mass and also at the meetings of the various parish societies. Both at rehearsal and at Mass itself it was the task of the writer of this paper to show the way by directing and singing with the people. Parenthetically, I should like to stress the fact that it is a great help, if not a practical necessity, to have someone direct a singing congregation, and preferably one of the priests of the parish if at all possible. And also, parenthetically, I might add that our seminaries ought to prepare our young priests for such leadership.

I must confess that at first the response of the people was rather weak, and as I stood before them directing and singing with them I

felt pretty much like a Crosby or Sinatra soloist. The choir members insisted they could not even hear the congregation from their perch in the choir loft, and not a few of them rather vehemently, but nonetheless paternally, counselled the young assistant fresh from the seminary to abandon congregational singing as a complete failure. But he was not to be discouraged and dissuaded so easily. Persistently he carried on. Gradually the people mustered up more courage and more voice, until finally the choir members cheerfully admitted that it did work after all, and some of them even began to boast before outsiders about our congregational singing. Thus for the past seven years every Sunday the choir and congregation have alternated in singing the Ordinary of our High Mass. The people now know three Ordinaries — number 1 or the Easter Mass, number 12, and number 17 for Advent and Lent — as well as the third *Credo*.

A year ago for the pastor's Silver Jubilee, the entire Ordinary as usual was sung by the congregation alternating with the choir. At least 700 sang the High Mass that day and the congregational singing proved to be the outstanding feature of the day for both clergy and laity assisting. In fact, even the clergy were so taken aback when the congregation came in with great power and enthusiasm on the second *Kyrie* that most of them laid aside their Breviaries and sang the Mass with the people.

Now to answer a few questions as to how this congregational singing was achieved.

1. What book was used for the music? The *Parish Kyriale*, published by the Liturgical Press, Collegeville, Minn.

2. At what time is the Sunday High Mass? Until seven years ago it was the children's Mass at 9:15. When the congregation began to sing, we put it at 7:30, so that the sodalities which receive Communion at that Mass could take part as practiced at meetings.

3. How often do we now have rehearsals with the people? Seldom. They can sing the three Masses mentioned before at sight with a priest directing them.

4. Are the children taught to sing the High Mass? We began at the same time to teach them to sing High Mass from the 4th grade up, there being 600 in the school. They sing the Ordinary at all week day High Masses. They are taught most of it in very short rehearsals on an average of once a week with the writer at the microphone and the organist at the organ. The organist supplements these rehearsals in church by going to the classrooms not more than once a week. The children know six Ordinaries and the *Requiem* and as they leave school a goodly number take their place in the Sunday High Mass.

5. Do we expect our children to come to Mass every morning? Yes. The first duty of the Catholic school is to train the children to be good Christians. Now the first and highest duty of a Christian is to worship God intelligently and actively. Therefore the Catholic

school must first of all teach the child to worship God by intelligent and active participation in Holy Mass, the "primary and indispensable source of the true Christian spirit." Holy Mass is the first and most important period of the school day at which the children learn to worship God by actually doing it. Why should teaching divine worship be regarded any differently than teaching arithmetic, for instance? If the first period of the school day is arithmetic, do we make it optional for the children to attend? It may be objected that this is lock-step piety and that in the end it turns the child against Holy Mass after graduation. Yes, this is a danger where children are simply herded to Mass and recite the Rosary or some routine prayer day after day, but not where they are taught to use the missal and follow the Mass intelligently and actively. No Catholic school can justify its existence if it does not teach Catholic worship, and we have too many graduates of Catholic high schools and colleges who do not know the meaning of the simple responses at Mass, who know precious little about Holy Mass and active, intelligent participation.

The Dialog Mass

In the Dialog Mass the entire congregation answers, along with its official representative, the server, to the priest, in running dialog, and recites, along with its hierarchical officiant, the priest, some of the parts sung at High Mass — *Gloria*, *Credo*, *Sanctus* and *Agnus Dei*. Other prayers of the Mass may be read by a reader or recited by all, the Canon always excepted.

The Dialog Mass was an unforeseen development of the wish for lay participation as envisioned by Pius X. He prescribed active participation by singing High Mass congregationally. Those who took him seriously began to reason that this active participation need not be restricted to the comparatively rare High Mass, but might be just as well attained at Low Mass. Therefore they simply took the prayers answered by the server and added to them the sung parts of the Ordinary of High Mass, and the result was the Dialog Mass. They found that this easy, introductory and intermediate method of active lay participation in Low Mass, besides being a great good in itself, is the psychological and the logical step toward that form of worship set out in the papal prescriptions, the High Mass.

The Holy See never enjoined the Dialog Mass and took an attitude of reserve and caution toward it for some years. It was not until 1935 that it became perfectly clear that the Holy See had no objection to the introduction and supervision of the Dialog Mass by the bishop of the diocese. About the only restriction laid down by the Holy See is that the Canon of the Mass may not be recited aloud in any language, Latin or vernacular. The rest is left to the discretion of the bishop in his diocese.

What parts of the Mass may be recited in the Dialog Mass? First

of all those answered by the server at Low Mass. The prayers at the foot of the altar will give most trouble, and for a beginning, if not permanently, the *Confiteor* would suffice. Later, some parts sung at High Mass may be added — *Gloria*, *Credo*, *Sanctus*, and *Agnus Dei*. The Propers, including the Epistle and Gospel, may be read by a leader, preferably, when possible, by another priest. Finally, the group recitation of some of the prayers of the Mass may be added, always excluding, of course, the Canon of the Mass. As to the *Pater Noster*, it is contrary to tradition for the people to recite it. It should be prayed in a loud voice by the celebrant, and all should come in on the "*Sed libera nos a malo*." It may be of special interest to know that at their last Fulda meeting, the bishops of Germany drew up a set of prescriptions for the Dialog Mass which have now been approved by the Holy See. They consist of six points:

1. General principle: since the ideal Mass is the Solemn Mass, the union of the faithful at Low Mass should, in so far as possible, concur with the type of their union at sung Mass. In consequence:

2. The people are not to reply to the prayers at the foot of the altar, but they shall alternate with the priest in the other parts chanted at Solemn Mass.

3. The *Suscipiat* and the *Confiteor* before Communion are to be recited only by the server.

4. The *Kyrie*, *Gloria*, and *Credo* are to be alternated by the two sections of the congregation. The *Sanctus* and the *Agnus Dei* are to be recited by the entire assembly.

5. The server is to read the Epistle in an audible voice.

6. A small schola of chanters is to prepare the Proper parts chanted at Solemn Mass: Introit, Gradual, Tract, Alleluia, Offertory and Communion. (Cf. La Maison-Dieu, 1947, cahier 5, p. 133.)

It may be well to add a word here to the effect that it is by no means necessary nor even advisable slavishly to pray aloud the whole Mass except the Canon. Some time must be left for silent participation. This is especially true at the Offertory and Communion when one or other of the prayers might be recited together, leaving the rest for each to pray silently. And for those who so often complain that some priests offer Holy Mass so rapidly that they cannot possibly follow with a missal, we would say the same. It is not necessary to follow the priest down to the last syllable.

Obviously, too, a distinction should be made between a Dialog Mass with children and one with adults. One cannot expect the children, especially those of the lower grades, to do all that the grown-ups can. For them, more of the vernacular will have to be used, and where the group is made up entirely of children, a simplified translation of the Mass is advisable.

As to language, it may be all Latin or a combination of Latin and vernacular. The short responses should best be in Latin from the

beginning, but for a time it will be well to use English for longer parts, such as the *Gloria* and *Credo*. In time even these might be recited in Latin as a preparation for singing them at High Mass, our ideal and final goal.

How shall the faithful be taught the Dialog Mass? For the children, the Catholic school is the answer, and such training should be a regular part of the curriculum. Again, let us remember that the first and highest duty of the Catholic school is to teach Catholic worship. For the adults, the parish societies may be utilized, and for the general group short instructions before Mass and brief headings and directions during Mass by another priest when possible, should assume success.

A possible embellishment of the Dialog Mass is the use of suitable hymns either in Latin or the vernacular. Roman usage allows their use during Low Mass only during the silent parts, never when the priest is reading in an audible tone. We would do well also to make that our norm. A suitable hymn before and after Mass and also during the distribution of Holy Communion would seem to be ideal. Recall that the Fulda prescriptions of the German bishops mentioned a moment ago directed that the Propers be sung by a schola during the Dialog Mass. These could be in Latin or the vernacular. To my knowledge the latter are not available in English, but Dr. Pius Parsch has published German versions. May God speed the day when someone will give them to us in English.

And just an added thought about singing during the distribution of Holy Communion. We have revived the Communion song at St. Liborius' by the use of seasonal psalms — for Advent Psalm 84, for Christmastide Psalm 97, for Lent Psalm 90, for Eastertide Psalm 95, and for the rest of the year Psalm 33. At Dialog Mass these are sung in English, and at High Mass in Latin, together with the Communion Antiphon, as we heard so beautifully this morning. This singing at Communion is especially appropriate, since Communion is at the same time communion with the Eucharistic Body of Christ and communion with his Mystical Body, with our brethren. We do not communicate alone. It is a family meal, the end of which is not only our personal sanctification, but also unity between the members of the Mystical Body. To sing together is a significant and efficacious means of realizing this fraternal unity.

These are but a few practical suggestions about leading our people to active participation in the sacred mysteries, the "primary and indispensable source of the true Christian spirit." May we go forth from Portland fired with a new zeal and the determination to do our little bit to bring back the Christian spirit into a world so sadly in need of it. We must bridge the gap between the altar and the people, and we can do it only by helping the faithful understand and live the liturgy by taking their rightful part of it.

In conclusion, allow me to quote from a recent article in the *Ave Maria* (Aug. 2, 1947), entitled "Is France Catholic?" by Claude Julien, which shows how the true Christian spirit is being revived in war-torn and prostrate France through Catholic Action and intelligent and active participation in the liturgy. The writer is describing what he saw in the cathedral of Castres in November, 1944:

> It was about ten o'clock at night. The cathedral was already full of people, and the crowd overflowed into the street. The whole congregation was composed of workers. A stage, erected on a level with the Communion rail, extended some distance down the main aisle of the church. As in the Middle Ages our sanctuaries were used for the presentation of religious plays, so tonight a great Mystery was to be enacted in front of the altar.
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> All the actors were workers, wearing their work clothes. The drama began, concerning itself first with the shame of conquered France, its sufferings during the exodus which drove millions of homeless people into the south, the misery of its prisoners held in Germany for five years, the horror of the bombardments. There, for two hours, the ordeals of a suffering people unfolded before the congregation. The organ music changed to a joyful melody when two carpenters brought to the stage a carpenters' work bench. Next, weavers appeared, placing on this improvised altar three white linen cloths which they had themselves woven. Two miners took their places on either side of the altar with their lighted lamps like tapers, linking the world of labor with the worship of God. Lastly came a printer, with a Missal he had printed especially for this occasion.
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> Then Monsignor Moussaron, Archbishop of Albi, entered, garbed in his purple cassock. In full view of the congregation he was robed in his vestments while a priest explained their meaning. When midnight struck, the Archbishop proceeded to the temporary altar and, facing the congregation, began the celebration of Mass. By special dispensation of the Pope, this Mass, except for the Canon, was said in French. The effect on the congregation was instant and profound. For many it was as if they were hearing Mass for the first time. Numbers who had not practiced their religion for twenty or twenty-five years went to confession and received Holy Communion. The distribution of Communion lasted more than an hour. Three unbaptized workers, suddenly touched by divine grace, asked to receive the Holy Eucharist.

Then, writing of the more conservative rural districts of France, the writer tells us:

> I assisted last year at Solemn Mass in harvest and vintage time. The farmers came to offer their wheat and grapes, to ask a blessing on their labors and their work-tools. One peasant, who expressed the opinion of all, said to me after such a ceremony, "I understand that when I sow wheat and work in my vineyard, it is to permit the priest, at Mass, to consecrate the bread and wine which become Christ's body and blood. So, I do not think of God only on Sunday during Mass but every day. In plowing and sowing, I am obliged to realize that my work will produce the bread and wine for the Holy Sacrifice."

In conclusion, then, I ask you this question: Are we, like France, going to fritter away precious hours, clinging irresolutely to a watered-down, anemic Christianity, until catastrophe overtakes us and we be forced to rebuild upon the ruins, or will we heed at long last the burning challenge of the white-robed, saintly Pius X, to restore all things in Christ by going back to the "primary and indispensable source of the true Christian spirit, which is the active participation in the most holy mysteries and in the public and solemn prayers of the Church," the liturgy, the Mass?

Monsignor Morrison: Thank you, Father Wilmes. As a fitting sequel to that clear and concrete exposition, we are to have a panel discussion on active participation in the Mass. It will be directed by Father Shawn Sheehan.

PANEL ON ACTIVE PARTICIPATION

Rev. Shawn G. Sheehan, of Little Rock: It is possible for us to have much more participation by the laity in the discussions here than we have had. We have never had a Liturgical Week in which the laity was so well prepared as here in Portland. Just before Lent the Most Reverend Archbishop issued a pastoral letter on the liturgical revival and asked the people to prepare for this week through the study clubs, the practice of Dialog Mass, community singing at High Mass, and prayers for the success of the Week. The response of priests and people evidently has been excellent. We have never had such interest and such fine attendance on the part of the laity at any previous Liturgical Week.

Tonight let us have only the laity in the discussion. To start it off we have some of the laity on the stage with us. We shall call first on Mr. Larry Doyle.

Mr. Larry Doyle, of Troutdale, Oregon: Those of you who have had an opportunity to attend many of the sessions have, no doubt, been impressed by the need to make our religion more objective and less subjective, in other words, a concrete communion with God and our fellowman, particularly in offering the Holy Sacrifice of the Mass with Christ our Brother.

Many of the laity, like myself, have been unable to attend many of the conferences because of the exigencies of modern life, or perhaps due to the same circumstances which prevent us occasionally from getting to Mass on Sundays — namely the common problems and cares of family life. All of you parents are well aware of these problems. When we need the graces of the Mass most of all it so often happens we are unable to avail ourselves of them. This would not happen if our parishes presented some semblance of a community where the welfare of each family would be the concern of all.

The liturgists tell us that the Holy Ghost will enlighten us to the realization and solution to these problems if we make a conscientious effort to participate more fully in the Mass. Nevertheless there are

certain elementary steps of a very practical nature which must be taken before we can correlate the Mass with our daily lives. To make the Mass a dynamic reality in our daily lives we must have some conception of our position as structural parts of the whole social frame-work. As it is our parishes are no more than geographical areas consisting of a conglomeration of the faithful. We cannot create a community out of isolated fractions of society. The family is the social unit and therefore the common ground and only sound basis of community life is the unity of families. Unless we strive to unite our own family more and more in communion with Christ in the Mass we can never make the liturgy of the Mass a dynamic reality in our daily lives.

I would like to stress the importance of bringing the babies to Mass. Let us remember that at Baptism every child is adopted by God, and we have an obvious duty to embody in our offering the heirs to heaven whose guardianship we are privileged to command. Do not neglect to bring them when possible. First things first — the integral unity of the family in communion with Christ is pre-eminent to every other consideration.

Single people should make every effort to go to Mass with their parents whenever possible and work for the integrity of the family. Without family unity we can never make a dynamic community a reality, nor can we ever make the "dynamite" of the Mass dynamic.

Father Sheehan: This is certainly a promising beginning and we are grateful for those profound considerations. Now we will hear from Mrs. Doyle.

Mrs. Larry Doyle: Participation in the Mass means realizing the values represented by the Mass; it means integrating the Mass into our lives. It is this need to make the great reality of the Mass alive and intelligible to the ordinary men, women, and children, so that it may be part of our lives, that my present experience as the mother of a young baby makes me realize. For such as myself, for our husbands, our children, all in our varying capacities, the Sunday Mass is the center of our religious life.

The idea of meditating amid pots and pans may be practical for the experienced, the efficient, but I know that at times it takes a degree of concentration one has difficulty mustering to get the many things, little and big, done among the day's interruptions. So on Sunday I can almost see myself trailing into Mass bringing not only the baby but all the formulas and washings left unoffered during the week. And so one offers the Mass asking God to give the grace not to confuse babies with tiredness and work and bother and the great satisfactions one is privileged to derive from them but to give us His value for these little innocents who have so far to go and so much to suffer before they are safe with Him.

And this last is not as simple and pretty as it may sound, for the fathers, mothers, and children at Sunday Mass live in a world where the family is admittedly taking a beating. Unconsciously we absorb so much of the values of that world that half the time, as Catholics, we are trying to live by precepts we do not understand and whose values we do not appreciate. Our Catholic families suffer from this conflict and groping. We have need to realize in the Mass the love of the Son who redeemed each human soul and of the Father who sent Him; to realize the dignity of our human flesh that God took Himself in the Incarnation. The Mass should restore for us the dignity and respect which married life often lacks today.

On the Sundays I sit there holding the baby the thought comes to mind of all the missals and the high degree of literacy it takes to try to understand the ceremonies of the Mass and the Liturgy of the day. It makes persons understand that they are not alone at Mass, that there are here the deaf, the blind, the children, readers and non-readers, the many of us in the midst of our heaviest burdens and temptations; all having to bring our week to the Mass and the Mass to our week in some degree if we are to follow with any faithfulness our life and our vocations as Catholics.

If we try to think of those things about the Mass that all of us seem to grasp to some extent, we can point to the Consecration and the Communion, because there we find something done that helps us realize the reality. The Host is raised, a bell is rung; the breast is struck, the head is bowed. It is surprising even how many can pick up some of the words, "Domine non sum dignus," for instance. I know for ourselves and for our children the Mass would have more meaning if even to the same extent we could understand and recognize other acts of the Mass, the Offertory, the Oblation, the commemorations of the living and the departed.

Father Sheehan: We are indeed grateful for these inspiring words on the relations of family life to the Mass. We are to call now upon a young man from France whom we are very happy to have with us. M. Henri Jacob.

M. Henri Jacob, of Paris: I want to thank you first for the very kind welcome you have given me in Portland and for the very kind welcome you gave to one of my dear friends, M. Jean Roques, also of Paris, last year at the Liturgical Week in Denver and on his visit to Portland.

I am taking the liberty of making a number of suggestions, more or less related to each other. First, in regard to the consciousness of being part of a community at Mass, I would like to point out that the visible community assisting in the church is not the only community of which we should be conscious. There is also the community of those over whom we have any influence, especially of

those over whom God has given us some charge. So it is that when one has entered into the work of Catholic Action, let us say for example in the student world, he becomes conscious of a responsibility for all those whom he should contact and bring to God. So they form a community whose intentions and needs he offers with his offering of himself at Mass. There is oneness because of the responsibility.

Since the Christian community is a reality based on the spirit, it is most important that we bring that communal spirit into all of life and make it manifest in eternal action. Men realize the need of communal action and if we do not manifest the true communal action according to the spirit, they will be attracted to the false communal action of materialistic systems.

On the external participation of the laity in the liturgy I would like to make a few suggestions. One is that the collection of money at Mass be explained more frequently as an offering that takes the place of our offering of the bread. Like the bread it symbolizes the internal offering of ourselves. Like the wheat at the harvest gathered together and made into the one bread, the money is collected and becomes a communal offering of the faithful.

For a few months last year I was living in a parish in France where the pastor, each morning before Mass, gave an explanation of the Epistle, Gospel, and special prayers of that day's Mass. Each day also it was a Dialog Mass. It certainly meant a great deal in the lives of the thirty-five or so people, mostly laborers, who attended.

Many of our old churches in France are being remodeled with the altar placed so that the celebrant at Mass will be facing the people.

In many places the Epistle and Gospel are read in French by an assistant while the celebrant reads in Latin. A good deal is being accomplished through explanations that make the ordinary responses of the people in Latin understood and appreciated.

One more point I would like to make is that in my experience it is a wonderfully beneficial thing when a father gathers his family around him on Saturday evening to study the Proper of the Sunday Mass and to strengthen their own communal spirit as a family and their readiness to take part in the great communal action of the parish Mass on the Lord's Day.

Father Sheehan: Many of us have been trying for some time to organize a crusade for the sanctification of Saturday night. Traditionally it is the great vigil, the watching for the Coming of the Lord. The world seems to have made it the principal night for dissipation. We should not be following the worldly crowd. The suggestion made by M. Jacob is exactly the plan we should be following.

Our next speaker is a young man from Wallace, Idaho: Mr. Henry Ellis.

Mr. Henry Ellis, of Wallace, Idaho: Father Wilmes in his talk this evening pointed the finger of criticism at the clergy. I think we

all profited from that fact. We of the laity certainly need to criticize ourselves where it is most needed. We need to attack our personal relationship toward our religion at its weakest point — that is, where we of the laity have failed.

Monsignor Hillenbrand stressed the necessity, not only of understanding the Mass and of participating in it, but also of going forth from Church after the celebration of the Mass as people being sent — *Ite, Missa Est*, or *Ite, Congregatio Missa Est*, the congregation is sent forth. The congregation is sent forth into the world, not just dismissed to get out of the church as fast as possible, to go to dinner or to the movies, forgetting about the divine Christian actions which have just been accomplished; we of the congregation are sent forth with a message to live and to give to others.

Now the Liturgy is religious and spiritual in purpose and does not give rise to political action. Yet as worshippers and citizens we see the Liturgy and our participation in it as a community action; it is not only as individuals that we accomplish a religious act at Mass, but priest and people together in community sustain a community responsibility to worship God. The Liturgy teaches not only the individual, it is community-teaching, fraternity-teaching, social-teaching and through it we are all absorbed into the highest Christian and social unity.

If this be so, then it is up to us as Catholics to draw out the implications of the Liturgy for our daily lives as that Liturgy applies to the world in which we live, to our fellow men and particularly to our civic responsibilities as citizens of a democracy.

While it certainly might not be wise to formulate a direct political philosophy from our participation in and observance of the Liturgy, nevertheless it seems highly desirable that American Catholics learn from the Liturgy all they can in support of their privileges and responsibilities as citizens. If we kneel *together*, celebrate the Divine Mysteries *together* with the priest, partake of Communion as of a glorious banquet, approaching the altar rail not as separate human entities but *together* as fellow-Christians, certain results are bound to follow if we take our religion seriously. The Liturgy makes no class distinctions; it gives no privileges to the rich; it does not inculcate racial prejudice. In its great religious function, the drama of the Liturgy conveys the grace of God to all people in proportion to their sincerity and goodwill as Christians and not according to the very human notions that some are more fashionable than others, go with the "right" crowd, are government functionaries and white-collar workers rather than dirt farmers. The spirit of the Liturgy ought to make us deep respecters of people as people, because *all* people are children of God and brothers of Christ.

What then, are we going to say to scholars who spend three, four and five years doing research work, compiling bibliographies, only

to come to the conclusion that there can be no real place for our Church in the pattern of American democratic life? We shall tell them the religious function of the Church demands that, basically speaking, she is and must remain supra-political; we shall also say that in the American picture Mr. and Mrs. Average-American-Catholic possess abundant inspiration in the Liturgy of the Church for their conduct and duties as citizens of a democracy. The crucial test will lie in whether or not we lay people will accept the challenge and bring conviction to the minds of the critics through our personal deeds as Catholics and citizens.

I would like to mention another point which concerns the Liturgy of the Mass. We rightly place great stress upon the value of gestures and in these talks we have heard of the importance of coordinating the gestures of the body with the thoughts of the mind during the celebration of the Liturgy. I would like to say a few words about the Kiss of Peace. The Solemn High Mass in the Denver Cathedral last year was for me one of the greatest services I have ever attended because to an unparalleled degree people and celebrant made it the ideal community act of worship. We were close to each other and to God and had a distinct feeling of "belonging" in the Church that day. It was wonderful. Then the Kiss of Peace was given by the Celebrant to the Deacon and so on through the Sanctuary. So much did we feel the intimacy of this community action — and others expressed the same opinion after the service — that when the Kiss of Peace was stopped at the altar rail and we of the laity were left out, we felt cut off, as it were. Now, I realize the impractical eventualities which would occur to the parish clergy should any suggestion be made that the Kiss of Peace be restored to the place it once had in the Primitive Church. Nevertheless, the occasion called for thought of what the early Christians must have appreciated in the Kiss of Peace. Being in the minority and being frequently subjected to persecution must have given them a terrific sense of solidarity, and the Kiss of Peace not only brought them closer to each other, but closer to the Lord. As with other gestures, it helped them in their participation in the services of worship to create a more favorable psychological attitude for a better understanding of what they were doing.

Father Sheehan: Those of you who were here Monday evening will recall that we had a panel discussion on the problems and certainly this evening we are getting the answers to the problems. What is particularly pleasing is that we are getting the deep answers, that here we are speaking about the need for a change of mentality and not just of external practices. There is always the type of person, however, who goes home from an evening like this and when he is asked what was discussed, answers, "Can you imagine, one fellow was advocating that the kiss of peace be passed around to the whole congregation!" This person wouldn't think of saying that there was a young man there who had absorbed so much of the spirit of

unity and of love from the Liturgy that he felt the lack of this ancient practice by which he could externalize his internal appreciation of his unity with others in the Christ-Life. Now are there any comments from the floor?

Mrs. Neil Malarky, of Portland: There is a suggestion and appeal that I as a lay woman want to make to the laity. I think it is too much to hope for that we would learn Latin but still we needn't wait until the time arrives, if it ever will, that the priest will use the vernacular. There are beautiful translations of all of the great prayers of the Mass, of the Sacraments, and of the Divine Office. If we believe what has been so beautifully explained to us during these days, that the Church is the Mystical Body of Christ, and if we know that the liturgy is Christ speaking and acting, then all we have to do is to listen to Him speak through the words of the liturgy and to join in His action of Sacrifice, no matter in what external way the words of the liturgy may be presented to us.

Mr. Otto Knab, of Portland: We have heard many suggestions from the clergy and laity that definitely deserve to be taken up and not to be buried in the Proceedings. One of those suggestions we might take up is the Sanctification of Saturday Night. In my opinion it should be possible in each parish to form a nucleus or cell of Catholic parents who would make it a kind of apostolic task to establish in their own families and in their circle of friends and neighbors the practice of setting aside Saturday evening for the preparation for Sunday. On the few occasions I have had of getting in contact with larger groups of Catholics in this diocese, especially in the city of Portland, I have met time and again with very warm response of lay men and women who wanted to do something and did not know just what or where to start. I believe if these men and women would get in touch with their pastors or their pastors would get in touch with them, it would be possible to form such a nucleus, and much good would come from that. Of course, then Saturday evening in the family would have to be really devoted to the preparation for Sunday, not just to the radio.

Another point that certainly deserves not to be forgotten and buried in the Proceedings is the point on the family attending Mass together and the family Communion. I happen to be fortunate enough to be in a parish which I believe is pioneering in the city of Portland in this regard: All Saints parish. It is, despite all the difficulties involved, definitely more important that the family is together at the banquet of the Lord than that the young men go separately, the girls separately, the mothers separately and the different societies separately and then have their separate breakfasts at home, too.

And one last point: Of the many that could be made may I toss one out to the many scholarly people among the clergy we have here with us. I do not believe it to be a novel idea, but since ref-

erence was made to the apologetic possibilities in the Mass, may I say just so much: I believe that it would be a happy day if soon a catechism would be devised, a catechism which could be used in all the dioceses of this country (and which might possibly serve as a model in other countries), that could replace the very academic and very abstract treatment of our present catechism, by teaching the truth of our religion according to the Mass and to the liturgical year. I have tried it, just as a hobby, years ago for myself in my own family. Of course I am not a theologian, but so much I saw in the little time I could devote to it that I could hardly find anything we Catholics believe that would not be in the Mass: in the Ordinary of the Mass and, at least some time during the year, in the Proper of the Mass. If the teaching of catechism could be done parallel to the ecclesiastical year of the Church, I believe the children would not only remember what they have learned much better than they do now, but I definitely believe that they would not forget so easily the actual phraseology which they have to memorize. If they were taught to discover the doctrines of our faith in their daily contact with the liturgical year and the Mass, they never would be at a loss to explain anything to a non-Catholic, as most of us are.

Father Sheehan: Before we close our discussion I wish to call on Mrs. Vincent Nolan to tell us about the study clubs specializing in the liturgy in Seattle.

Mrs. Vincent Nolan, of Seattle: "Active participation in the Mass" is the topic we have been trying to study for the past twelve years and are yet only beginning. However our attempt has opened our eyes to larger living, to the great goodness of God.

Liturgy has a real lay friend in Seattle, Mrs. Mary McDermott. Because of a serious heart ailment she is not here, but so great was her desire, so great her sacrifice, that she has offered it for the success of the Week.

She has compiled a six year program on the Liturgy, with the assistance of her priest friends, our moderators, and we feel confident that we have made a start after a real struggle. It was a struggle especially before the Proceedings of the Liturgical Weeks came out.

Unfortunately adult Catholicism is seldom studied by adults. The adult level is acquired by listening to sermons, inadequate means of deepening our knowledge. We need a deeper knowledge of our religion, we must not be superficial Catholics. Therefore the Study Clubs are a real need.

How can we understand God's great goodness and our total dependence on Him, how can we rightly love and worship Him if we do not acquire a deeper knowledge of our religion beyond that attained in childhood?

Our Six Year Program penetrates deeper into the study of the Sacrifice of the Mass each year. We know, or at least are told, that the Mass is the center from which all devotion radiates and that it is the greatest source of grace, but we do not have a warm appreciation of this until we have really studied. We receive greater grace by the degree of fervor with which we assist at Mass. We know that Christ merited Heaven for us but that we must go to Him in faith and hope and love if He is to apply the fruits of redemption to our souls. With this possibility of salvation, it still remains for each individual to do what is necessary to turn this possibility into a reality. Attending Mass and using a Missal is the best way to proceed.

The following is a bare outline of our program. During the first year a group learns the mechanics of using a missal and studies the Ordinary of the Mass, using the books on the liturgy by Fathers Michel and Ellard and the books on the Mass by Fathers Bussard, Parsch, and Gihr. In the second year the meaning of the Ordinary is reviewed and the Propers are studied. Thus we begin to appreciate the liturgical year, using the Missal itself, Father Haering's book, and the Proceedings for 1940 and 1941. In the third year we deepen our appreciation of the Propers and the liturgical year, concentrating on the temporal cycle and using Cardinal Schuster's *The Sacramentary*. We also study the other sacraments, using especially Father Ellard's *Christian Life and Worship*.

During the fourth year we study the Propers in the sanctoral cycle. We also take up a miscellaneous group of topics such as liturgical art, the Breviary, rubrics, etc., with the help of Father Stapper's *Catholic Liturgics*. In the fifth year we go still deeper into the significance of the feasts and we also study the Acts of the Apostles and the Psalms. In the sixth year the significance of the following Sunday's Mass is studied each week, and we also study the role of the Holy Ghost and the meaning of divine Grace.

The prayers of the church which are in the Missal cannot be surpassed in dignity and depth, and so we use the Missal at each of our meetings and finally experience a gradual and luxuriant unfolding of deeper truths.

Referring to "deeper truths," take for instance the prayers ending in "Through Christ, our Lord." Here we definitely see Jesus as our mediator, we unite our homage with His and in this way we give God the greatest honor. There is no stain or deficiency in our homage because it is "through Jesus." And how is this accomplished? Through His two natures, Divine and Human. Father Ellard writes that the Divinity without the humanity is not the mediator, nor is the humanity without the Divinity the mediator, but Christ in His two natures is the mediator, pleasing for us.

In conclusion let me say that we are not at all conceited about this

Six Year Program, even though we are very happy about it and feel that we have gained a small knowledge of things spiritual. We know our program can be improved upon and we are constantly asking for guidance.

In the meantime we are trying to form study groups of fifteen ladies each and it isn't easy. People are very indifferent to such vital things and it is also difficult to obtain or develop leaders. They lack confidence, even as we do, but the reading of the *Proceedings* has probably energized us beyond our ability. Yet we sincerely struggle on.

Recitation of Compline

Third Day

(*August 21*)

Feast of St. Jane Frances — *Pontifical Mass*

HOMILY

Most Rev. Francis P. Carroll, D.D., *Bishop of Calgary*

"The Kingdom of Heaven is like a treasure hidden in a field." These words are from the thirteenth chapter of the gospel of St. Matthew. In the name of the Father and of the Son and of the Holy Ghost, Amen.

My Lords, Archbishop and Bishops, Right Reverend and Reverend Fathers and dearly beloved Brethren: It is thought that our blessed Lord spoke the parables of the Kingdom of God to a multitude of his fellow countrymen on the shores of the lake of Galilee. In these parables he painted a different picture from that which filled their minds and aroused their expectations. Instead of a temporal dominion appearing suddenly and majestically, transforming the world, imposing itself upon the peoples of the earth, the parables describe the Messianic kingdom as a doctrine, the very doctrine that Christ preached in the sermon on the mount, a doctrine that must be lived, sincerely, earnestly, daily, a doctrine the destiny of which, hanging on the dispositions of those who accept it, reaches its completion only in eternity.

As our Lord walked with the apostles blessing the crowd as they made their way along the shores of the lake, it is easy to imagine the questions that filled the minds of these his intimate followers. They too, like their fellow countrymen, had looked for the time when the Messiah would reign in great power and majesty and they themselves would sit enthroned judging Israel. If the Messiah would not rule the nations of the world with a rod of iron, were then the laws of this kingdom worth establishing? If the kingdom were to be the reign of God in souls, the souls of those who put into practice the perfection that Christ had taught, great were the sacrifices that that practice entailed. And even if they desired it, was the practice of the perfect life within their reach?

Whether or not the apostles asked these questions, brethren, it was time to answer them. These close friends of our blessed Lord desired to know the supreme work of the Christian life; they desired to know it that they might strive to follow it. And thus for their

special benefit and for the benefit of all those who would follow our blessed Lord, he enlarged upon the description of his kingdom by the parables which we read at this Mass.

His way of life he said was like a treasure buried in a field or like a priceless pearl; not everyone knew of that treasure-trove; not everyone could recognize the value of an incomparable pearl; not everyone discovered these invaluable possessions which would confer upon their owners prosperity and earthly security. But whether this way of life is found by apparent accident as a plowman turns up the hidden hoard, or whether it is come upon after years of search as a gem collector discovers the rarest stone, the realization of its great worth drives the finder to sacrifice everything in order to possess it.

But the mere acceptance of the Christian life does not guarantee its ultimate benefits. Christ's kingdom is also like a great fishing net that brings in fish both good and bad. As long as the fishing continues the fish have to lie together, but when the fishing is over the fishermen sort their catch. They examine each one carefully. The good and the sound fish are destined for the market; the useless and the decomposed fish are thrown aside for the birds and the beasts of prey. So is it with those who possess the treasure of the Christian life. Both the faithful and the indifferent live side by side; until the last hour God allows the net to draw its double haul to the shores of eternity, but then the angels take the place of the fishermen and cast the indifferent and the negligent into the furnace of fire.

If there is any doctrine, my brethren, which our Lord emphasized frequently it is the doctrine imparted by these parables; namely, the necessity of sacrifice in those who would belong to his kingdom, the necessity of sacrifice in those who would live his way of life here on earth and enjoy him hereafter in eternity.

To find the hidden treasure or the priceless pearl, to preserve it, to gain its benefits, demand a constant self-discipline and a continual renunciation, and to change the metaphor as our blessed Lord did, even after we have been caught in the net of the Christian life we cannot be on the side of the angels in the great sorting unless the spirit of sacrifice governs us. So Christ said to all of us, as St. Luke records, "If any man has a mind to come after me let him renounce himself, take up his cross daily and follow me."

At Mass this morning, my brethren, the Church asks us to praise our God for the holy life of St. Jane Frances. Few saints have had a deeper realization of the worth of the treasure of the Christian life and few surpassed her efforts and her sacrifices to live it completely. Indeed so great was her renunciation that the Church in the Collect of this Mass glories in her wonderful strength of soul whereby she was led, always on fire by the love of God, along the path of Christian perfection.

Born in the year of massacre of St. Bartholomew, St. Jane lived in the latter part of that hectic age when vicious mischief was abroad in nature, in nations and against Christ's kingdom. Already for some years that kingdom had been rent and torn by the Protestant revolt. Already whole nations had fallen away from the Church or been forced out of it. Elizabeth reigned in England conducting her bloody campaign and filling up the ranks of the martyrs. Already Germany, Switzerland, the Netherlands and Scandinavia had adopted Protestantism. In France, St. Jane's native land, the harsh and melancholy doctrines of Calvin and the fanatical atrocities of his followers were working havoc in bodies and in souls.

It was easy in those days to know little and to care less for the Christian life. It was truly a buried treasure, buried deep in the neglect of Christian principles by both earthly rulers and spiritual leaders. It was hidden in constant warfare and in strife, concealed under the unchristian conditions which prevailed everywhere. It was easy for people to fall into sinful life, to lose the treasure of the faith, to have it stolen from them by the prophets of heresy. It was easy to die in sin and to be cast into the furnace of fire. Men needed a leader such as St. Jane to revive their appreciation of the Christian life and to display the self-discipline its preservation demands.

And brethren, what an inspiring example of determination, of patient suffering and indomitable courage she gave! Embued from the earliest childhood with a love of the Christian life, nothing required to live it fully was too difficult for her accomplishment or too exacting for her courage. As wife, as mother, as widow, she redoubled her efforts in living Christ's way, displaying its blessings to those with whom she lived, becoming that valiant woman whose portrait is drawn for us by the finger of God in the Epistle of this Mass. Shiningly instructed by St. Francis de Sales, she taught her way of life to the numerous virgins of the Order of the Visitation, thus continuing her influence for good to this present day.

Truly for St. Jane the Christian life was a precious treasure and a priceless pearl. By heroic virtue, by constant determination, by a life of self-sacrifice, she found its fulness in a happy eternity and well may Mother Church exclaim, as she does in this day's liturgy, "Therefore has God blessed her forever; therefore has God anointed her with the oil of gladness above her fellow men."

We too, my brethren, like St. Jane, live in a critical age. The true life is indeed still a hidden and a buried treasure, buried deep under religious indifference and an all-absorbing materialism. Christ has long since been driven from homes, from schools and from governments, and in his place social and political and religious upheavals hold sway. Countless people know nothing of the hidden treasure and countless others who actually possess it live like their neighbors as though they had it not. In sorrow and in distress the Church sees

her children stolen from her by their own neglect or by the false prophets of today.

And yet these critical times are hardly worse than those when St. Jane Frances won her victories, and the doctrine of Christ's parables so well displayed in her life is as powerful today as it has always been. It is our duty and our privilege to take up the challenge of the age, to help men discover the hidden treasure, and by our example and by our words to teach them to gain its benefits. For every scholar whose learning is of the kingdom of heaven, Christ warns us in the last words of the Gospel of this Mass, every scholar whose learning is of the kingdom of heaven must be like a rich man who knows how to bring forth both new and old things out of his treasure house.

It is a glorious tribute to the Liturgical Conference that so many priests, religious and laity from far and wide have gathered here for this annual Liturgical Week to prosecute the exalted path of being scholars whose learning is of the kingdom of heaven and of bringing forth from Christ's treasure house things both new and old. That is the purpose, that is the result of your Liturgical Movement, but more it is a very happy circumstance that during this week when we keep the feast of St. Jane Frances you are devoting your energies and your scholarship to the all-important topic of Christ's Sacrifice and ours.

As St. Jane taught her fellow men the indispensable need of sacrifice, enhanced by and united to the supreme Sacrifice of Jesus Christ, both to acquire and maintain the treasure of the Christian life, so may your deliberations enable you to bring to yourselves and to the faithful an ever increasing participation in the Sacrifice of Jesus Christ. Thus by your powerful apostolate numerous people will rejoice in the discovery of the hidden treasure of the Christian life; they will practice its spirit of sacrifice, the spirit of sacrifice which its preservation demands, and through the Mass their efforts will be taken up to heaven in the mighty effort of the Son of God. Then will the prayer we prayed today be fully answered. Realizing our weakness and placing our trust in the strength of God, through the intercession of St. Jane may we and all men prosper on the road that leads to Christ. Amen.

MORNING SESSION

(*August 21*)

CHAIRMAN, REV. GILBERT STACK, O.S.B., of Sturgis, S. D.

Recitation of Terce

HOLY MASS, THE CENTER OF THE SACRAMENTS AND THE DIVINE OFFICE

V. Rev. Msgr. Martin B. Hellriegel, of St. Louis

THE FOUNTAIN

The most important day in the world's history is the First Good Friday. The most important hour of that day is the "ninth hour," three o'clock in the afternoon. The most important words spoken shortly before this hour, and the Lord of this hour, expired are these: "It is consummated. Father, into Thy hands I commend my spirit." Then heaven and earth kissed each other in "the Lamb that taketh away the sins of the world." "O happy fault, which deserved to possess such and so great a Redeemer!" (Exsultet)

THE STREAMS

"All you that thirst come to the waters, seek the Lord while He may be found" (Is. 4. 1). At the moment when the Savior bowed His head in death and the God of heaven and earth accepted the Sacrifice of His Son, there began to gush forth from the slain Lamb, seven living and life-imparting streams; streams for the sanctification and consecration of mankind; streams which henceforth will flow without ceasing until the day when the Divine Wellspring, Jesus Christ, will return in majesty to gather His elect from the four parts of the world.

OF SILVER AND GOLD

Six of these streams appear in the brightness of silver, one in the lustre of gold. Baptism, Confirmation, Penance, Extreme Unction, Holy Orders and Matrimony are the "silvery" streams, carrying, as St. Thomas says, "a certain instrumental power which comes from Christ" (III. q. 65), but the other, the Sacrament of all sacraments, the Eucharist, is the "golden" stream which contains the Man-God Jesus Christ, who as Highpriest renews and renders present in an unbloody manner His bloody Sacrifice of the First Good Friday. Out of the fulness of the Holy Eucharist the other sacraments receive light and life.

CELESTIAL PLANETS

The six sacraments are, as it were, celestial planets revolving around the sun of the Eucharist, not self-luminous but illuminated by the eucharistic sun, yes, illuminated to such a powerful degree, that their silver faces reflect a golden hue descending upon them from the Eucharistic sun.

DEPENDING ON THE EUCHARIST

a) *Baptism.* "If the Eucharist is compared with the other sacraments, and first of all with *Baptism*," says De La Taille, "it will be

found that Baptism does not incorporate into the Church and in Christ except by the power of the Eucharist. Baptism is the sacrament of death, despoiling us of the old Adam and of the sad life of inherited sin. But it does this in view of a new life, the life of grace and justice, to be drawn from the bosom of the new Adam. Hence Baptism looks to the Eucharist as to the source of that blessed life which the baptismal symbolism alone could not sufficiently designate as conferred, but only as desired. And thus with the sacramental signification of Baptism there goes forth an appeal for the Eucharist. And because every sacrament accomplishes what it expresses, Baptism introduces into the soul a desire for communion — habitual or actual desire, as the case may be. In this respect Baptism may be defined as the sacrament of the communion of desire, Like a hand stretched out towards the source of heavenly goods, snatches already the waters of grace escaping therefrom, it becomes clear that Baptism, as soon as received, initiates the recipient to the fruits of the Eucharist. We can also see how sacramental communion comes to ratify Baptism, how abstention from the Holy Table gives the lie to the baptismal vows, and how the renewal of these vows finds its natural place on the first communion day" (The Mystery of Faith, p. 30). What is true of Baptism is true also of the other sacraments.

b) *Holy Order* is altogether directed to the oblation and consequently to the official participation of the Holy Eucharist. The two are most intimately bound together. No wonder, that when the so-called reformers rejected the eucharistic Sacrifice they had to reject also the eucharistic priesthood.

c) *Penance* restores sacramentally the divine life lost through mortal sin and may well be called "the sacrament of readmission to the Eucharist."

d) *Confirmation* perfecting the "general priesthood" begun in Baptism is a direct "*deputatio*," a commission, to the worship of God by making our life a priestly sacrifice and a continuous entering into that perfect and complete submission which our Highpriest Jesus Christ renders to God the Father in the eucharistic Sacrifice offered daily from the rising of the sun even to its setting.

Confirmation stands midway between the other two sacraments which imprint the indelible priestly character, Baptism and Holy Orders, in order to remind laity and priests — the members of the "general," as well as those of the "official" priesthood — that they can celebrate the eucharistic Sacrifice in "spirit and truth," only if both be permeated with that "Spirit of the Lord" who descended upon them in the sacrament of Confirmation.

e) Mysterious cords bind *Extreme Unction* to the Holy Eucharist. It is the Last Anointing which perfects in us the wonderful effects wrought by the Holy Eucharist during our earthly sojourn. Furthermore it prepares us for the "hidden Manna" of the celestial Jerusa-

lem of which the "hidden Manna" of the Jerusalem on earth is promise and token. And is that not the deepest reason why Extreme Unction is administered *after* the reception of the Viaticum, instead of before? "The marriage of the Lamb has come, and His spouse has prepared herself" (Apoc. 19, 7).

f) *Matrimony* is the continuation of the bridal union of Christ and the Church, a union altogether rooted in the Holy Eucharist. That being the case, it is evident that the sacrament of the Bridegroom Body and Blood must indeed be the "formal principle" of Christian marriage. It is by the Holy Eucharist that husband and wife who were "united in one flesh" should find their most perfect union precisely in that Sacrament which will make of them "two in one spirit."

Nor must we overlook the fact that in olden days, and to some extent even now, the sacraments were administered in connection with the eucharistic Sacrifice: Baptism and Confirmation in the great Easter night climaxed by the Paschal Sacrifice, to which the "Secret" of Holy Saturday so strikingly alludes: "Receive, O Lord, we beseech Thee, the prayers of Thy people, together with the oblation of Sacrifice; so that what was begun in the paschal mysteries (of Baptism and Confirmation), may, by Thy operation (in this Eucharist) obtain for us an eternal remedy."

Sinners who during Lent had undergone a course of penance were granted on Holy Thursday "the abundant remission of their sins" and were then admitted to the banquet of the Most Holy Supper. The consecration of the baptismal water preceding the eucharistic Sacrifice on Holy Saturday and the vigil of Pentecost, the consecration of the Holy Oils within the Mass of Holy Thursday, the conferring of Holy Orders and the bestowal of the bridal blessing during the course of the eucharistic action, all this shows the very intimate relation existing between the Holy Eucharist and the other sacraments. Holy Mass is indeed the center of the sacraments.

THE DIVINE OFFICE AND THE EUCHARIST

But the eucharistic Sacrifice is the center also of the divine Office, that is of those hallowed prayers which Christ the Bridegroom and His Bride the Church send up to the majesty of God eight times each day and which draw down the divine mercy upon God's family on earth and in purgatory. Perhaps all too long we have forgotten the close relation existing between the Breviary and the "morning Sacrifice." The divine Office is the sacred frame-work, the garment of the Mass. The two belong together, as garment and body belong together, both as to text and to form.

One can readily observe how the literary structure of the divine Office reveals an intimate connection with the texts of the Fore-Mass, in fact, quite frequently, one will find again and again the identical

prayers and readings. For example, the Collect of the Mass is said five times in the course of the canonical hours. And thus the recitation of the divine Office is not only a constant reminder but a positive deepening of the spiritual values and blessings of Holy Mass.

Roughly speaking, one half of the divine Office prepares for the Eucharist, a Eucharist to be offered "in union with that divine intention wherewith Thou (O Christ), whilst on earth, didst offer praises unto God." The other half unfolds the inexhaustible blessings and riches of the tremendous Sacrifice, so that, as the Apostle says, "we may be filled with a holy spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in our hearts to the Lord, giving thanks (eucharistountes) for all things in the name of our Lord Jesus Christ to God the Father" (cf. Eph. 5: 19–20).

The mystic blood-relationship between the "Prayer of Praise" and the "Sacrifice of Praise" can be seen even more clearly if we call to mind the spiritual wealth and the great efficacy of the divine Office. As we said above, the divine Office is the prayer of the Mystical Body the Church with Christ her divine Head — a truth which we can not stress too emphatically nor too frequently — and as such is holier and more God-pleasing than any other prayer. It is also more efficacious than any other prayer because it transmits to the Church and her members, in a measure fuller and richer than is possible through other prayers, the merits and fruits of the Holy Eucharist, for it is Christ the Highpriest who directly and immediately is exercising His Priesthood, lifting up His hands and heart as our great Mediator before the majesty of God. "Therefore, He is able at all times to save those who come to God *through Him*, since He lives always to make intercession for them" (Hebr. 7, 25).

The divine Office is like a garland placed around the eucharistic Flame, a garland made fragrant by the sweet odor of the eucharistic Christ. Viewed and performed in this light, the divine Office will be one of the deepest sources of sanctification and inner strength, since it carries the divinizing power of the "morning Sacrifice" over the entire day into all the actions of the day, thus fulfilling the prayer at Prime: "O Lord God, King of heaven and earth, vouchsafe this day to direct and sanctify, to rule and govern our hearts and bodies, our thoughts and words and deeds in Thy law, and in the works of Thy commandments: that now and ever we may, by Thy help, attain salvation and freedom, O Savior of the world, who livest and reignest for ever and ever. Amen."

The divine Sacrifice focuses its light on each of the eight "hours," making the Office indeed a *divine* Office and permeating us with the eucharistic rays from *today's* celebration and, before the day is past, disposing us for the eucharistic celebration of tomorrow. And

so we celebrate the divine mysteries day after day, until we may join the twelve tribes of Israel and the great multitude which no man can number to chant God's eternal songs before the heavenly altar in the sight of the Lamb.

Without doubt, Vespers is the most eucharistic of the canonical hours. When the sun of nature is about to sink into the grave of time, the Church recalls with grateful love and loving gratitude the rise of that Sun who knows no setting; that "Orient from on high" (Benedictus) who visited us this morning and wrought Redemption for His people from His holy Altar. With profound reverence she incenses the holy Altar upon which have stood the feet of God's holy Lamb to render present His world-transforming work of Redemption; "for as often as this saving Victim is offered up, so often is rendered present the work of our Redemption" (Secret, 9th Sunday after Pentecost). With joyous exultation Mother Church raises the golden thurible of her virginal heart towards the mystic Calvary and exclaims: "My soul magnifies the Lord, and my spirit rejoices in God my Savior . . . because He that is mighty has done great things for me, and holy is His name" (Magnificat). Truly the "divine" Office is a "eucharistic" Office, full of life and joy that come from its center and fountain, the Holy Sacrifice of the Mass.

CONCLUSION

In conclusion let us sum up what we have said: The blessed Passion of Jesus Christ is the divine Wellspring of all life, peace and joy. From this divine Wellspring gush forth seven streams for the glory of God and the sanctification of men of good will. The mightiest of these streams is the Holy Eucharist, our daily Sacrifice and Food. This eucharistic stream is the center of the other sacraments, giving them meaning, life, freshness and beauty. Around these streams the Church, under the guidance of God's Spirit, has planted a hedge, the divine Office, which from the irrigating waters of the eucharistic stream receives such vitality and strength that it will bring forth fragrant blossoms for the honor of God and sweet fruit for the holiness of God's children, making them ever more "a chosen generation, a kingly priesthood, a holy nation, a purchased people" (1 Peter 3), who by their love for the most Holy Eucharist, their love for the life-giving sacraments and their love for the divine Office will become most fruitful branches of Christ, the Vine.

FATHER STACK: Thank you very much, Monsignor. We have an opportunity now to choose from a wide variety of topics. I would like to present a question myself. Are there any here who have introduced the recitation of parts of the Divine Office into the schools?

Pupil of All Saints' School, Portland: We recite the Little Hours in English each day. We recite the different Hours before and after class in each classroom. The hymn at the beginning of each Hour is sung.

Sister of All Saints' School: The recitation of the Little Hours, which was introduced by Father Tobin about five years ago, has meant a great deal for the school. Both the children and the Sisters love it.

Sister Gemma, of Mt. Angel, Oregon: The resident students at our college have been reciting Compline as their communal night prayers, and we are planning to introduce the recitation of the Little Hours at the appropriate times during the class-day.

Rev. Henry Huber, O.S.B., Yankton, S. D.: At the Sacred Heart Academy in Yankton, the students recite Prime before the classes begin and Compline in the evening. These are recited in English. For instilling a sense of corporate worship and thereby improving the singing of High Mass, I think this is very valuable.

Sister M. Albert, of St. Benedict's Convent, St. Joseph, Minn.: For some years the students at St. Benedict's College have recited Compline every evening. Furthermore, the whole student body participates vocally in all the liturgical functions. In the singing they usually alternate with the schola.

At our other schools, in particular at the one in which I am teaching now, in Tacoma, we have been trying to correlate the study of the Mass with the day's work. In the religion class each day we study the Proper of the Mass for the following day, using the St. Andrew's Daily Missal. We have a boys' schola and participation by the whole school in the singing of High Mass.

Father Reinhold: Most of the contributions today were about schools. I would like to report a little about small country parishes. The attendance at evening services in our parish has assumed enormous proportions since we introduced the sung English Compline service published by the monks at Collegeville. People who never came near a church in the evening now come and bring their friends, and we had no difficulty in introducing the sung Compline. We tried it first in Latin and it didn't work, but now we have it in English and with the Collegeville edition it is very easy. I would like also to say that since we took over Monsignor Hellriegel's Lenten service, published by Pio Decimo Press, our Lenten attendance has increased very considerably. Especially in small parishes like my own where the people live on farms in about six different towns and can't have rehearsals, I have found that the Lenten service of Msgr. Hellriegel is easy to introduce. As a matter of fact we did it without any practice. I had two or three girls of the Sodality who were encouraged to sing good and loud. I myself didn't know the tunes the first evening. I turned around and told the people that I was learning with them, and this encouraged them. After a few attempts that misfired we finally finished the service to our general satisfaction. The next Sunday it went much better and very soon we became perfectly familiar with it.

One great need that we have is for a good service for wakes. In our parish we use the Manual of Prayers, the official prayer book of the Catholic laity put out by the Bishops of the Third Plenary Council of Baltimore, and we recite Matins and Lauds together with the people on the eve of the funeral. I have found out that it makes a very deep impression. However, the translation of the Psalms in the Manual is very poor. We should work for a revision of that Manual, which is so splendidly arranged but poor in its translations of many Psalms and hymns and prayers.

Father Laukemper: I am terribly sorry that I didn't bring along a letter from a Chaplain in the Army, stationed with an artillery regiment in northern Japan. It is a little more encouraging than what we have heard from so many in regard to the attendance at divine service in the army. The assistant to this Chaplain had played the organ for us and so he wrote to me for some liturgical texts for Holy Week. I sent him Msgr. Hellriegel's abbreviated Tenebrae in English, a Liber Usualis, and a translation of all the Holy Week Liturgy. They celebrated the Holy Week Liturgy in its entirety. They started with only about 40 to 60, if I remember correctly, from the report of the Chaplain, and they ended up with a filled chapel for Mass and for the Tenebrae services. And this priest, who had not had any contact with the liturgical renewal to speak of, as he said in his letter, is so enthused about it that as soon as he comes back to the States he wants to visit some of us and get right into the midst of this work. There, I believe, we see the fruit of this liturgical renewal. If these young men in the Army, who are of an age where they are the least inclined to attend lengthy services, become enthusiastic over it, there must be something in it!

Father Reinhold: Someone asked me this morning whether the words and music for the extended Offertory chants are available. Yes. A scholar in Paris has published the long Offertories, taken from the old manuscripts. His name is Carlos Ott. You can buy it from the Fischer Music Company in New York for 75¢.

Father Stack: Are there any lay persons in the audience who say the Divine Office privately? Last night I met a layman who told me he does it.

Miss May Herborth, from Vancouver, Wash.: I do not say it all the time, for I am a busy person, but I say it on Saturdays and Sundays and whenever I have time, as on vacations. I know several others who do it and get a great deal of joy and comfort from it. I do not use the Breviary itself, but the *Short Breviary* in English put out by the Benedictines at St. John's. I have been reading it for about five years.

Mrs. David Hanley, of Seattle: Mrs. Mary McDermot was the one who introduced the *Short Breviary* in Seattle and she encouraged me to get one. Since 1943 I have said it regularly. I have found it a source of great comfort many times when I have not been well; I read the Matins during the night and feel encouraged by it.

Mrs. Charles B. Perkins, of Boston: I am one of those also who have said parts of the Breviary for many years. I have used the Lord Bute

translation. It has to be partial, but some of it gets done every day. My children were brought up also to know something about the Breviary. I think that our young people, and especially our very small children, are not given enough credit for brains and all sorts of good qualities. We don't begin young enough. I began when the youngest of my seven children was five, by reading every day portions of the Breviary, especially the dramatic lives of the Saints, even if they were gory (which, of course, children like), and also the Bible, the original source, in which there are a great many dramatic incidents to impress children. I think that gave them the right sort of start. It is absurd to say that the vocabularies of children six and eight and ten are too limited for such reading. They ought to practice to increase their vocabulary on the classics from the moment they begin to read.

Recitation of Sext

SPECIAL SESSIONS

(Afternoon, August 21)

SECRETARY'S REPORT

Parish Priests: A discussion was held covering various proposed practices for increasing the active participation of the laity. Among the things discussed were the question whether the vernacular is desirable in the liturgy; the Offertory procession; the use of full psalms in the Introit, Offertory, and Communion processions; Mass facing the people; the use of ambones; the reading of certain parts in the vernacular by a lector. The discussion centered especially in the spiritual understanding that must precede the introduction of new practices and that may be nourished and increased by the practices. The meeting was conducted by the Very Rev. Thomas J. Tobin, vicar-general of the archdiocese of Portland in Oregon.

Seminary Professors: The Rev. William Busch, of the St. Paul Seminary, reported on the replies to a form letter sent to all the seminaries in the U. S. asking for information and suggestions on the liturgical revival in the seminaries. A discussion on methods of teaching the Mass in the seminary was led by the Rev. Shawn G. Sheehan of St. John's Home Missions Seminary in Little Rock. A discussion of textbooks on the liturgy was led by the Rev. Bernard Sause, O.S.B., of St. Benedict's Abbey in Atchison. A report on the survey of the seminaries and on the discussions at this meeting may be found in *Orate Fratres*, May 16, 1948.

Seminarians: Forty-five students from eight seminaries were present for this session. They had gathered during the previous week

for a Catholic Action study week. At this meeting the Rev. Mr. Harold Arbanas, a deacon at St. Edward's Seminary in Seattle, directed the discussions. The Rev. Thomas Brockhaus, O.S.B., of Mt. Angel, was present as moderator. The resolutions drawn up by the seminarians may be found in the proceedings of the closing session.

SISTERS: An informal talk on methods of teaching the Mass was given by the Very Rev. Msgr. Martin B. Hellriegel, of St. Louis. The general discussion was conducted by Msgr. Hellriegel and the Rev. Ernest Muellerleile, of St. Paul.

LAITY: The whole session was taken up with an open discussion from the floor. The Rt. Rev. Msgr. Reynold Hillenbrand, of Chicago, presided. The principal topics were participation in Holy Mass and the use of the Breviary by the laity.

The speakers reflected the enthusiasm engendered by the fervent participation of the laity in the dialog Mass and sung Masses during the week. Starting with the external aspects, many persons pointed out the advantages of having the altar so placed that the celebrant is facing the people. Besides those who had seen such an arrangement for the first time that week, many arose to favor it on the basis of their experience elsewhere, particularly in Europe and in the armed services. The arguments given in favor of it were the greater sense of unity with the priest and with the action of the Mass, the naturalness of that position of the priest for the dialog and instruction parts, and the better opportunity to hear all the prayers that the priest is supposed to say aloud.

Several persons expressed the fear that the enthusiasm of the Liturgical Week might not be carried into action toward fostering better participation in the parishes. There was a humble and hopeful recognition of their dependence on the priests. One specific complaint was made and most of those present signified their agreement with it, that many priests recite the prayers of the Mass too quickly for the laity to follow them with attention.

Above all, the responsibility of the laity was stressed. Special attention was given to two ways in which they need to foster a better liturgical life. First, they need an increase of personal devotion to the Holy Sacrifice and they should manifest this by more frequent attendance at Holy Mass on week-days. Secondly, the laity must form apostolic groups who will work to bring lay life closer to the Christian order and to lead the general body of laity in integrating every-day life with the liturgical life.

Several persons spoke from experience of the value of the Breviary for the laity. The discussion was opened by a young man who had been using *The Short Breviary*, published by St. John's Abbey, since he was in the eighth grade. Among those who spoke was a lady who had with her one of the four volumes of the complete translation

made by the Nuns of Stanbrook but now out of print. The speakers told of the increased sense of the unity in the Mystical Body, the deepening of one's Eucharistic life, and the assurance of a sound program for spiritual growth, as results from using the Breviary.

EVENING SESSION

(*August 21*)

Chairman: Rev. Thomas J. Carroll, of Boston,
President of the Liturgical Conference
Opening Prayer: *Collect of the Day*

SUMMARY: MASS, CENTER OF CHRISTIAN LIFE

Rev. Walter Le Beau, St. Thomas College, St. Paul, Minn.

It has fallen to me to summarize the work of this Liturgical Week and to relate it to the theme: The Mass, Center of Christian Life.

I think it is fitting that the Week opened with a review of the Liturgical Movement from its beginnings up to the present time. It is easy to forget what we owe to the past, to take for granted what has been handed down to us, the hard-won reward of much labor and prayer. In borrowed language, we may thoughtlessly dismiss the planting and watering as with bouncing glee we reap the present harvest. So it is good for us to have been reminded, along with many others, of the saintly Pius X. It is good that we thank the Holy Spirit who inspired him to choose the now familiar motto of his pontificate. For what can all that we have listened to during the past three days mean to us if it is not that all things should be brought to a head in Christ?

To begin with, a look at the idea of sacrifice put us squarely in mind of the first duty of man: consciously to worship his Maker. It is a simple enough truth, after all, and one clearly to be read on every page of the Bible — even if most of us can see it only darkly in the philosophy of the Greeks — that all we are and have we owe to

God. Our dependence upon God is so much a fact that, moved by no more than desire to be commonly decent, we must show Him recognition and gratitude. That is worship, a thing of the spirit, to be sure, but like all things of the soul in man it can be expressed only through the body and the use of sensible, appropriate objects.

Sacrifice, the giving back to God of a token gift for all that He has given us, is the best form of worship man has ever known. With the development through the ages of the idea of sacrifice came numerous related ideas: the idea of priest, of victim, immolation, banquet, cult, ceremonial, temple, and religious communion.

But if the idea of sacrifice was fully developed at the coming of Christ, its possibilities were not even dimly perceived. It was the Redeemer's work to implement the idea with almost unbelievable power.

I believe it is no unwarranted misplacement of emphasis to say that the Son of God became Man to restore to His Father the primal worship of creation, to repair the rift in that worship caused by the Fall of man. For what is the redemption but an *amende* for the sins of the world? And what is sin but a failure in love and gratitude? In other words, is it not a failure in worship? The redemption, therefore, in its beginning and in its continuation, by the historical Christ and by the mystical Christ, through organism and organization of the true Church, actively and passively in Pope, Bishop, priest, layman is, in final analysis, a supreme act of worship.

Worship, we have been told, is private and public; it is individual and corporate. But before Christ came, neither privately nor publicly was a fitting prayer remotely possible. The human race in its prayer-life labored painfully under the weight of unatoned sin. The best that man could do privately, in most cases, was to lift himself to his Creator by his own power, an act as futile as lifting himself by his boot straps. And the best he could do publicly was to unite himself externally with his fellow-beings by a human act that had nothing more behind it than his own willingness.

But all that was changed by Christ.

The Son of God, by becoming Man, made it comparatively easy for man to become Godlike on this earth. It is not too much to say that a second creation was worked, these centuries ago. By the redemption men became *Christophoroi;* the human race became Christandric; all of nature was redirected and hallowed. A new union of God and man was established by mediation of the God-Man; a new social concept was born of the same mediation: a race of God-men. Now man does not stand alone, but Christ stands with him; the human race no longer lifts its chorus of voices in a purely human harmony, but there is mingled with it now a divine Voice, the song of angels, the music of the spheres.

Nowhere, at any time, in the Mystical Body is the divine Voice

soloist. Nowhere, at any time, is the human voice unaccompanied. The Mystical Christ, when He teaches and governs, lifts His voice with Pope and Bishop; when He is taught and governed, the faithful learn and follow with His help. When the Mystical Christ sanctifies, He whispers the words of consecration with His priests, pronounces the formula of absolution with His confessors, gives and accepts with bride and bridegroom; when He is sanctified, it is more His voice than ours that says: I believe, I hope, I love! And where formal worship is concerned we surely know that the Mass is more His prayer than ours, more His act than ours; in it He is more the priest and victim than anyone else, although far from diminishing its efficacy in our regard it is this that makes the Mass effective beyond the most fertile imaginings of which anyone of us here tonight is capable.

From this it follows as does the night the day that the only virtue which sets perfectly on man is the virtue of humility. But even in humility, strange as it may seem, its exercise is not without the help of Christ. It is so we must lean on Christ even to acknowledge our dependence on our Creator. Even to worship, we are not able!

Nevertheless, worship is still the first obligation of man. However hard it may be for us to understand why man must give God something which he cannot give unless God helps him, it is still true. It may ring strange in our logical ears that man must save himself, and still cannot save himself alone. Just the same, it is true. Hence, Christian worship, the way to heaven for all of us, is something which we must first understand as truly the Gift of Christ. And it may be said in one word: the Mass.

I am well aware that exception may be taken by persons both present and absent to the idea of reducing the whole of the redemptive process to the Mass. There are in the idea, no doubt, many doctrinal and moral meanings which I could not be expected to treat now, and some of which I may not even be conscious. But this much may be said with confidence: the historical Christ was God-Man. The redeeming work of the historical Christ began, in a sense, with His conception in the virgin womb of Mary and ended, if we may so speak, with His sending of the Paraclete some thirty and more years later. But the peak of that work was reached on the Mount of Calvary, on the arms of the Cross. There, friend and foe, lover and despiser alike, Jew and Gentile witnessed, although it is doubtful if anyone really knew it, an act of worship that changed the lives and hopes of all men; an act that was infinite in degree, but finite in application; divine, because the Son of God was Priest and Victim; human, because the Son of Man bled and died. It was an act firmly set in the body of historical fact, yet breaking historical restraint and extending into eternity at both ends of the train of human events.

If, then, it be true that the center of the historical Christ's redemptive work was the Cross, it must be true also that the center of the Mystical Christ's continued redemptive work is the Mass, for the One is the extension of the Other. The Cross stood at the center of Christ's redemptive work then, the Mass stands at the center now. To risk one more comparison, as the total efficacy of the redemption in its beginnings derived from the Sacrifice of the Cross, so the total efficacy of the redemption in its continuance till the end of time derives from the Sacrifice of the Mass, for again the One is the extension of the Other. "And I, if I be lifted up from the earth, will draw all things to Myself," Christ said then; He must say it today when He is lifted up to His Father in the Mass.

So much for the summary of this Week; and now the Mass, Center of Christian Life: what can it mean to each one of us?

The answer to this question were better attempted from two points of view: that of our daily life, and that of the measure of our life in its run from birth into eternity.

To take the latter first, every significant act of our Christian lives is pointed toward the Mass. Years ago we were baptized. Had we died in infancy, still would our baptism have been pointed toward the Mass. In the same way that a young man who today is admitted to the bar and tonight dies without defending a single client was nevertheless pointed toward the practice of law, so our admittance into the family of God was pointed toward the practice of worship. It is unfortunate that the young man dies; it is unfortunate, they who die in infancy. We grieve at the new lawyer's coffinside because it seems so sad he shall never practice that for which he was prepared; it is equally sad that a man dying in infancy, but with the sacrament of Baptism, shall never practice in this world the worship for which he was so admirably prepared.

The early Church showed its understanding of the truth that Baptism is pointed toward the Mass by refusing even the catechumens the privilege of being present at the offering of the Sacrifice. In their mind there was simply no use admitting into their company outsiders who were no better able to participate in the Mysteries than a young man with no membership in the bar is able to practice law. Every analogy limps, that we all know, but facts do not. As a matter of simple fact, how shall the unbaptized person, he who is not a member of the Mystical Body, not a part of the Mystical Christ, participate in the worship-act of the same Christ? And the other side of the coin is likewise stamped: the baptized faithful, how shall he not pray with Christ?

As it is with Baptism, so it is with Confirmation, only more so. For Confirmation, by granting the Christian another sharing in the priesthood of Christ, prepares him further to take part in the worship of God. It, too, is pointed toward the Mass.

The sacrament of Penance renews in the soul in actual sin what Baptism did for it in original sin, and for the same end. Indeed, how shall a dead branch bear fruit, a paralyzed arm be lifted in prayer? That sinful Christian must be healed, or totally revived; he must be reinstated in the Body that he may properly worship. Again I refer you to the practice of the early Church of excluding the mourners, hearers, kneelers, bystanders, in whole or in part, from participating in the sacred Mysteries. Not until sacramental absolution was given them could these sinners resume their place among the faithful and their share in public worship.

The birth of a man is concrete evidence of God's creative activity. A new soul is called into being by an act of God as important to that soul as though God had created nothing else. For an instant in time the new creature commands as much of God's attention as did the creation of the whole world. Once God said: Let there be light! and there was light; now He says: Let there be a soul! and from nothingness there comes a soul. They whose high privilege it is to set up the condition for this creative act must be wedded and compacted in themselves and in the Body of Christ as closely as Christ Himself is wedded to His Bride the Church. Thus, the sacrament of Matrimony stamps the love of man and woman with divine approval, elevates the community of their lives onto a supernatural level, and consecrates sex in its mystery, depth, and uniqueness as truly as Holy Orders consecrates the soul of the priest as an agent of the Redeemer.

But because of the Fall, what is created must be redeemed. So the sacrament of Matrimony, too, is pointed toward the Mass.

A young man is chosen by Christ. Step by step, through minor and major Orders, his bishop ordains him to the ministry. At the end an elaborate ceremony is unfolded with solemn intentness; at the center of that ceremony is Cross and Mass. The candidate is ordained first of all to offer the Sacrifice of the Mass. With the touch of imposed hands lingering on his head and the oil of consecration fragrant on his hands the newly-ordained priest is more than ever "another Christ." That which concerns Christ concerns him now officially, and uppermost is the worship of God. But so clearly is the power of consecration in Holy Orders pointed toward the Mass that to discuss it further would be to appear foolish before you.

However, I would remind you that the other powers which Holy Orders confers are likewise pointed toward the Mass. All the works of the priest are concerned directly or indirectly with worship. What other end can there be to his sanctifying work but to make those souls entrusted to his care worthy givers and receivers at the Sacrifice of Christ? What other end can there be to his teaching but to promote among his people knowledge of themselves and of God, conviction of their dependence upon God, and the best way of

expressing it? To what end can the priest's governing be directed but to the leading of his flock in the ways of true worship? Though he do no more than scold his parishioners for their sins, stand at the door of the church and dare them to leave early, he is, wisely or unwisely, as the case may be, directing them in their duty to worship.

If you have been waiting for me to treat the Sacrament of the Holy Eucharist at length, you have waited in vain. So well was the relationship of Sacrament to Sacrifice shown to you yesterday that I will say — and only for reasons of completeness — that the "Sacrament of Unity and Peace" without the Sacrifice of Christ, Cross and Mass, is impossible. Holy Communion is to the Mass what the money in your hand is to the draft you present to a teller in the bank. But it would be well not to forget this: that unless you had previously put money in the bank the draft could not be honored. It is the same with the Mass. Unless we give, why should we receive? And if we give, why should we not receive?

At last, by divine appointment, man dies. The days when he may worship God on earth have run out, and he is prepared by the sacrament of Extreme Unction for his solitary crossing into eternity. There he will worship God, not as a child in ignorance, nor as a slave in chains to passion and appetite, but as a full-grown man in wisdom and a wondrous freedom. Extreme Unction marks the end of one form of worship and the beginning of another. But there is a relationship of effort and reward, of seed and harvest, between them. To the faithful worshipper Extreme Unction is the oil of victory in the wounds of a good fight.

Thus the Mass: Center of Christian Life, from the point of view of our life on earth, and now from the point of view of our daily life.

By way of transition, I would point a significant fact. The sacraments are but brief moments in our lives, and during some of them we are not even conscious. Baptism, because we received this sacrament in infancy, was the first of these unconscious moments; Extreme Unction, because it is frequently administered to the unconscious, may be the second for some of us. The sacraments of Confirmation, Holy Orders, and Matrimony are nearly always elaborate occasions in the lives of those who receive them, but before many years have gone by they assume the character of momentary flashes on the dark curtain of the past. The sacrament of Penance, and the Holy Eucharist as sacrament, so to speak, are more or less frequent moments in life, but they are still moments. Yet, the effects of the sacraments are enduring. Of all of them it may be said that their effects are capable of lasting forever.

But what I would point to is this: at daily, or weekly, Mass we can bring back these moments. We can make them live again and their effects consciously renewed in our soul. For I believe we may

say of the Mass in this connection what has been said since the time of St. Thomas Aquinas of all the sacraments.

It was St. Thomas' teaching that the sacraments are a threefold sign: a sign of what is happening in the present, of what has happened in the past, of what will happen in the future. That is, each sacrament indicates what is happening in the soul of him who is receiving it, recalls the Passion of Christ that is the reason for what is happening, and points to the Beatific Vision which is the ultimate end of the happening. Of the Holy Eucharist as Sacrifice or Sacrament this is eminently true. In fact, of no other sacrament may it be so appropriately said that the past and the future are brought to a point in the present. The Holy Eucharist as Sacrifice makes the Cross of nearly twenty centuries ago present; the Holy Eucharist as Sacrament, by making us one with Christ, makes the Beatific Vision a present reality in all but actual experience. I know that words are inadequate, even by their nature misleading, to express the eternal, but I would still say that the moment of consecration at every Mass is an instant of the *totum simul.* Nowhere else on this earth are time and eternity, in themselves apparently irreconcilable, brought so closely together.

Now if this be true when we consider time in terms of centuries, how much more true must it be if we limit time to the brief span of a man's life! Thus the Mass can make present those sacraments we have already received, and those we will receive in the future. It can recall to us our Baptism, without which we could not now offer the Sacrifice effectively, our Confirmation for the same reason, our last Confession, and certainly our First Communion, which we are at the moment repeating. Depending on our age and station in life the Mass can put us in mind either of Matrimony or of Holy Orders, whether we have already received them, or hope someday to receive them. For all of us, as we pray always, the Mass surely points to the sacrament of Extreme Unction and a happy death.

I wish time permitted me to linger on this point. As it is, I can only express my confidence that each one of you will give attention to this thought — if it is new to you — and afterwards make it a spiritual practice daily in your life.

From another angle there is this to be said of the Mass as the center of our daily life: each moment, as we know, is lived in God. Our dependence on Him is absolute, a fact supported alike by reason and revelation. What we are, and what we do, both are but effects of the First Uncaused Cause. But so beautifully poised is man in conscious existence that it is easy enough for him to forget his dependence on God and imagine that he is sufficient unto himself. In the bloom of youth and health, life has a way of appearing solidly fixed in time and space. Nothing, it seems, can affect it! The stream of life, if one shuts his eyes, stops his ears, and holds his breath,

beats against one's internal senses with the illusion of an independent current strongly wending its way between two even banks. But this is delusion and a snare. Actually, if God removed His sustaining hand we would drop back instantly into the nothingness from which He first drew us. This is no pious sentiment but a sober fact. Without God *we cannot be;* without His help *we can do nothing.* The Psalmist chanted: "If I said: my foot is moved: Thy mercy, O Lord, assisted me." (Ps. XCIII, 18) Though it seem an admission of utter helplessness, we must tune our voice with His. In no part of our being, except in the center of our free will, are we independent of God, and even there, in our choosing between alternatives — on which rests, with its rewards and punishments, the whole of moral science — there is hidden from our eyes a little mystery. But the facts of revelation are open to all and too forceful to permit a doubt. Yet, we do doubt, and by that does the Mass fail to play the part it ought to play in our everyday life.

Perhaps, on second reading, this part of my paper may seem to lack proportion. But, conscious of a complete dependence on God, what can we add when it has been said that every moment of our life, every action of the day or night, should be pointed toward daily Mass, or at least Sunday Mass. It seems to me that the debt of gratitude we owe to God, measured by no more than the fact of existence, whether that existence be for better or for worse, for richer or poorer, in sickness or in health, is a debt so great that only if Christ joins His voice to ours, unites His act with ours, as He does in the Mass, can we hope to pay. The words of the ritual for Christian marriage were not borrowed without intent. For the union of man and woman in one flesh is but a shadow of the union of Christ and Christian in everything they are and do. Nowhere is that union in being and act more pleasing to God than it is in the Sacrifice of the Mass.

"The words of the wise are . . . as nails deeply fastened in." Thus spoke Ecclesiastes. In these three days we have heard many words of wisdom. They will be deeply fastened in our spiritual life if, returning home, we make the Mass the real center of our life in these three ways: doctrinally, by reason of the Mass' inner adaptation to the feasts and seasons of the Church Year; morally, by reasons of its lessons for the catechumens; ascetically, by reason of its salutary demands on the faithful. In reality, these three are one, and the one is WORSHIP.

FATHER CARROLL: Thank you, Father, for that splendid summary and climax to our discussions.

This is the first year that we have had a special seminarians' session because in other years we have been meeting during the school year. The

seminarians are going to give a report on their session and we are very happy that we can have this representation from the future priests. We are going to ask the Rev. Mr. Harold Arbanas of St. Edward's Seminary at Seattle to give us that report.

Rev. Mr. Harold Arbanas, of St. Edward's Seminary: First of all I want to say that we have been having a wonderful time here. The 40 seminarians that I represent here this evening all agree on that point, but there are a few more lasting things on which we agree and I am here to report on them tonight. We have drawn up the following resolutions: In the name of the Divine Trinity, Father, Son and Holy Ghost, we resolve to try to increase our participation in the sacred liturgy. First, by working toward a more active participation by our communities at the daily Sacrifice of the Mass. Secondly, by the reading of the New Testament in relation to the church year and by a thorough study of the encyclical on the Mystical Body. Thirdly, by meditating on the Proper of the Mass so that each day we will be looking back on the day's Mass and preparing for the next day's Mass. Fourthly, by developing an apostolic and charitable rather than esoteric attitude toward the liturgy. Fifthly, by fostering in the seminary a family spirit under the rector as father of the family, especially as exemplified in the Mass. In addition all are in high priase of those seminaries which use the Prime and Compline as their morning and night prayers.

Father Carroll: Now we wish to hear from the Resolutions Committee.

Rev. Shawn G. Sheehan: The resolutions committee, appointed by the President, is composed of the following: Sister Cyril Claire, Rev. Mr. Harold Arbanas, Mr. Henry Ellis, Mrs. Anna Muellerlleile, and myself. We have composed the following resolutions for your approval.

I. We wish to express in this public manner our devotion and fealty to His Holiness, Pope Pius XII, who so generously bestowed upon us His paternal Benediction. We further promise that the members of this Conference will do their utmost in obeying his command to make the Holy Sacrifice of the Mass better known and better loved.

II. We desire to tender our sincere appreciation to His Grace, the Most Reverend Edward D. Howard, Archbishop of Portland in Oregon, for his encouragement and gracious presence and above all for giving us the joy of celebrating with him the Holy Sacrifice.

III. To our Honorary Chairman, the Right Reverend Thomas Meier, Abbot of St. Benedict's, we convey our deep gratitude.

IV. Our thanks is hereby extended to the Diocesan Committee, which under the energetic and capable direction of Rev. George L. O'Keefe so successfully guided the preparations and the conduct of the Week.

V. To the Most Reverend Charles D. White, Bishop of Spokane, the Most Reverend Joseph Gilmore, Bishop of Helena, and the Most Reverend Francis Carroll, Bishop of Calgary, we extend our thanks for their homilies and gracious attendance.

VI. We who are visitors wish to compliment the people of Portland who have manifested the extraordinary enthusiasm that has made this Liturgical Week so outstanding.

VII. We affirm our agreement with the purposes of these Liturgical Weeks, to bring together all who seek the restoration of the true Christian spirit, so that by mutual edification and common participation in the celebration of the sacred mysteries we may come to a deeper realization of the meaning of that declaration of Pope Pius X in which he said that the primary and indispensable source of the true Christian spirit is participation in the sacred liturgy.

Father Carroll: The spirit that has been manifested by the priests and people of Portland and the preparations that were made for this Week call for our very deep gratitude. I wish to express our appreciation in calling tonight upon the chairman, Father George O'Keefe.

Rev. George O'Keefe, of Salem, Oregon, Chairman of the Liturgical Week: All of you will be very much pleased to know that the President who has been addressing you this evening will continue as President for the coming year, as he was re-elected this afternoon.

At the close of every conference there comes a moment when we pause to give thanks. We give thanks now to those local people who have helped us so splendidly, both laity and clergy, in preparing for this Week. We give thanks to the officers of the Liturgical Conference, who, in choosing our beautiful city of Roses for this year's Liturgical Week have given so many from near and far an opportunity to meet with them, that we might work together, live together, and celebrate together the Sacrifice of the Mass.

After these strenuous days we may be somewhat weary in body but we are exalted in spirit, and we are resolved that we will go forth and put into our lives that which has brought us together, the realization that the true meaning of the Holy Sacrifice of the Mass is that *by Him*, *with Him*, *and in Him* we really have life.

Father Carroll: Thank you again, Fr. O'Keefe. Mention has been made of the election today and I should like to announce the other choices. For Vice-President, Msgr. Martin Hellriegel of St. Louis was re-elected. The Treasurer, by re-election, is Father Bernard Laukemper of Chicago. We are regretful indeed that the man who has done such splendid work during this past year as secretary, Father John O'Connell, is unable to carry on with us for another year. We are happy indeed that the one who so capably represented the Conference here in Portland during the past month, Father Shawn Sheehan, of Boston, has been elected Executive Secretary.

The three additional members of the Executive Board are Father William Busch of St. Paul, Msgr. Reynold Hillenbrand of Chicago, and Father Godfrey Diekmann of St. John's Abbey, Editor of *Orate Fratres*.

CLOSING ADDRESS BY THE PRESIDENT

We have come to the close of our Liturgical Week. In the name of the Liturgical Conference I wish to express our deep gratitude to His Grace, Archbishop Howard, for all that he has done for us: for the invitation given to us a year ago, for the splendid pastoral in which he announced the Liturgical Week, and for all the encouragement and help, or rather I should say, the leadership, he has given us. We are deeply grateful to his priests, who were so well prepared to take part in this special effort to promote the ideals toward which they have constantly been going forward. To the Sisters and to all the lay people, who prepared themselves so well for this Week, we are especially grateful, because while we have been here to help your Archbishop to instruct and inspire you, you have taught and inspired us. We thank the rector of the cathedral and all of you for the hospitality with which you have received us in the name of Christ.

The splendid success of this Week has given us an opportunity to experience in an extraordinary way what it means to live the sacramental life. We have experienced what is meant in saying that the Church is a sacramental Church. There has come a better realization of the reason that the name "sacramental apostolate" is suggested by some as a desirable alternative for the name "liturgical movement."

During these days there has been manifested a deep faith in the fact that we are objects of God's love and recipients of His abundant graces. There has been the realization that His gifts were coming to us through the visible signs that make up the visible aspect of Holy Mother Church.

God's gifts have come to us above all through the most holy Sacrament that makes present the Sacrifice of our Redemption and directs its life-giving power into our souls. God's gifts have come to us through the life-bearing truth presented to us in the Church's service of the word. His gifts have come to us through the teaching of four bishops, successors of the apostles, and through the teaching of priests authorized by the bishops and filled with the abundant aid of the Holy Spirit by the imposition of their hands.

Young levites in major and minor Orders have exercised the powers given them by Christ on behalf of His holy Church. We have been edified by the charity-laden words of a multitude of our baptized and confirmed brothers and sisters in Christ. Many have brought us the wisdom of lives in which the bridal espousals of Baptism have been raised by the Church and their own vows into a permanent state of loving service. Others have been instruments of God in bringing to us the grace-directed inspiration of lives lived in that "great Sacrament" which is a sign of the union of Christ and His Bride, the Church.

The gifts that we have received from God and have exercised for our mutual edification have united us into one body. "For just as in one body we have many members, yet all the members have not the same function, so we, the many, are one body in Christ, but severally members of one another." (Rom. 12:4, 5)

In our lowly way we have perhaps satisfied to some degree the exhortation and prayer of St. Paul in his letter to the Church at Rome: "Let every one of you please his neighbor by doing good, for his edification. . . . For whatever things have been written have been written for our instruction, that through the patience and the consolation afforded by the Scriptures we may have hope. May then the God of patience and of comfort grant you to be of one mind towards one another according to Jesus Christ; that, one in spirit, you may with one another glorify the God and Father of our Lord Jesus Christ." (Rom. 15:2, 4, 5, 6)

We have tried to follow the Apostle's injunction to the Churches at Colossae and Ephesus: "Let the word of Christ dwell in you abundantly; in all wisdom teach and admonish one another by psalms, hymns and spiritual songs, singing in your hearts to God by his grace. Whatever you do in word or in work, do all in the name of the Lord Jesus, giving thanks to God the Father through Him." (Col. III, 16, 17; cf. Eph. V, 19, 20)

Above all, as beneficiaries of God's love, we have offered to Him "of (His) Gifts bestowed upon us, the pure Victim, the holy Victim, the all-perfect Victim: the holy Bread of life everlasting, and the Chalice of eternal salvation." (Canon of the Mass)

I think we have experienced in ourselves something of that life which is described by St. Luke as the life of the infant Church: "And they continued steadfastly in the teaching of the apostles and in the communion of the breaking of the bread and in the prayers." (Acts, 2:42)

There remains now the challenging task of intensifying our sacramental apostolate, the task of contributing to the building up of our respective communities, our dioceses, our parishes, our convents, and our schools, according to the vision we have seen here, the vision that is a reality, a sacramental reality, and in which we ourselves have participated.

It is our task to hasten the day when all Christian communities will manifest clearly the true features of Holy Mother Church, the day when all Christians will be able to experience more fully what we have experienced in some small degree here. Our task can be accomplished if our work is done as we have done it here, each according to his proper gift and function, and all working together "by Him and with Him and in Him."

Recitation of Compline

REPORT ON THE ART EXHIBIT

An exhibit of religious art at the Portland Art Museum was arranged by the art committee for the Liturgical Week. The exhibit opened on August 17 and remained open until mid-September.

On display were devotional objects of the past and present, including chalices, vestments, paintings, statues, wood carvings, crosses and medallions. These were gathered from artists and museums in all parts of the United States.

The idea around which the exhibit was planned was to place qualified devotional objects of our own day with examples of the Church's rich inheritance in art from many centuries. The committee was successful in arranging an exhibit of splendid unity. The most striking feature was the demonstration of spiritual kinship between the productions of artists whose work is widely used in churches of modern design and the masterpieces of the past.

Antiquity was represented by two Coptic pieces of the 5th or 6th century, the tapestry vestments of a bishop and a stone relief. There was a lead "teca" (box for the book of the Sacred Scriptures) made in the 8th century. Artistic works of every century from the twelfth to the present were included in the exhibit. Many of the ancient and mediaeval pieces were obtained from the Seattle Art Museum through the interest and kindness of Dr. Richard E. Fuller, President.

El Greco's "St. Francis in Prayer" and Matteo di Giovanni's "Madonna and Child with Saints and Angels" were among the loans from the Fine Arts Gallery in San Diego. There were paintings by Marco d'Oggiono, one of Leonardo da Vinci's best pupils, and by Otto Venius, the last teacher of Rubens.

Among the contemporary works those of Mark Sponenburgh, teacher of sculpture at the University of Oregon, were especially admired for their strength and reverence. His bronze figure of St. Francis and his "Sorrowful Mother" were outstanding.

Works of three Chicago artists were shown. These were Egon Weiner's "Prodigal Son," a chalice and silver crosses by Ilse von Drage, and a crucifix by Margaret M. Dagenais. Two works of Alfeo Faggi, "Pieta" and "Descent from the Cross," contributed much to the high standard of contemporary art in the exhibit.

Silver crosses by Louise Reggio of Boston, drawings by Joseph Scharl of New York, and a weaving by Anna B. and Florence G. Crocker were important contributions. The work of Mrs. Aimee Gorham of Portland was seen in a triptych in marquetre and a Madonna in sandstone. There was a wood carving of the Holy Family designed by Sister Loyola Mary, S.H.N., of Marylhurst College, Marylhurst, Oregon, and executed by Franz Mersa of Bressane, Italy.

The committee which selected and gathered the objects for the exhibit was under the chairmanship of Mrs. R. W. Prentis of Portland. The other members of the committee, all of Portland, were Mrs. Simeon R. Winch, Mrs. Clarence J. Young, Mrs. Neil Malarky and Mrs. William Payne. Special advisers were Rev. John Laidlaw, Rev. Leo Linahen, Rev. John Larkin, Rev. Martin Pollard, O.S.B., Sister Loyola Mary, and Mr. and Mrs. John Stanton.

At the opening of the exhibit on Sunday afternoon, August 17, an address was given by Mr. Pietro Belluschi, President of the Board of Trustees of the Portland Art Museum, and a concert of religious music was presented under the direction of Jacob Avshalomoff. Credit for a good deal of the success of the exhibit is due to Mr. Belluschi, to Mr. Robert Tyler Davis, Director of the Museum, Mr. Philip Joss, chairman of the art committee of the Board of Trustees, Mr. Thomas B. Robertson, Acting Director, and all of the staff of the Museum.

An illustrated lecture on the history of religious arts and the relation between art and liturgy was given at the Museum on August 18 by Rev. H. A. Reinhold of Sunnyside, Wash. Father Reinhold gave an account of the Egyptian and Greek temples and then went on to describe the Roman basilica. He explained the function of the various parts in the basilica and showed how all of the elements tended to blend into a perfect setting for the oneness in worship that is proper to the liturgy. The development of the mediaeval, Renaissance and Baroque styles was illustrated and commented upon with special reference to the interrelations between architecture and devotional outlook in each age. Finally the simplified forms of modern times were shown and it was pointed out that when modern churches are soundly patterned from the requirements of the liturgy to be performed within them they tend to be truly functional for communal worship.

The Liturgical Conference hopes to repeat at future Liturgical Weeks the work initiated and accomplished so successfully by the committee in Portland.

The Liturgical Week, 1947

Registration Statistics

STATE	CLERGY	SISTERS	LAITY	TOTAL
Arizona	..	..	1	1
Arkansas	1	..	..	1
California	3	24	8	35
Colorado	2	..	2	4
Idaho	3	5	1	9
Illinois	6	5	11	22
Indiana	3	..	1	4
Iowa	1	3	..	4
Kansas	4	2	1	7
Kentucky	1	..	..	1
Louisiana	1	..	..	1
Massachusetts	6	..	2	8
Maryland	..	1	..	1
Michigan	1	..	1	2
Minnesota	9	8	3	20
Missouri	8	4	4	16
Montana	3	4	7	14
Nebraska	..	..	2	2
New York	..	..	4	4
North Dakota	..	2	..	2
Ohio	1	..	2	3
Oklahoma	1	..	..	1
Oregon	107	419	1,162	1,688
Pennsylvania	..	..	1	1
South Dakota	2	2	..	4
Washington	20	76	50	146
Wisconsin	1	..	1	2
Canada	11	..	5	16
England	..	1	..	1
France	..	..	2	2
TOTALS	195	556	1,271	2,023

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